

# THE CHRISTIAN CENTURY

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All are not just because they do no wrong;  
But he who will not wrong me when he may,  
He is truly just. I praise not them  
Who in their petty dealings pilfer not,  
But him whose conscience spurns a secret fraud,  
When he might plunder and defy surprise;  
His be the praise who, looking down with scorn  
On the false judgments of the partial herd,  
Consults his own clear heart, and boldly dares  
To be, not to be thought, an honest man.

—PHILEMON

CHICAGO  
*The* **CHRISTIAN CENTURY COMPANY**  
358 Dearborn Street

## The Christian Century

A WEEKLY RELIGIOUS, LITERARY AND NEWS MAGAZINE  
PUBLISHED BY

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are solicited and should reach us not later than  
Monday of the week of publication.

### PUBLISHER'S NOTES.

As announced last week the Christian  
Century Company has reorganized. It  
has paid its debts and is on a self-sus-  
taining basis. It faces the future better  
prepared to meet the demands of its  
large and growing constituency than ever  
before.

This splendid result is due in large  
measure to the hearty support of its  
friends and to the sacrifice and devotion  
of the men who have been making the  
paper in the past.

It is the hope of the publisher that we  
shall be able to make a better paper  
than ever before, and to that end we  
shall be pleased to have our subscribers  
write to us giving their views as to how  
the paper can be improved and how we  
can best increase its circulation and use-  
fulness. Tell us what you like and what  
you dislike.

The Christian Century stands for the  
union of all Christians upon the apos-  
tolic faith, spirit and service. It stands  
for unity in faith and for liberty of opin-  
ion. It stands for clean advertising and  
honesty in the business office as well as  
in the editorial sanctum.

If you believe in the Century's posi-  
tion; if you are a friend of Brother Wil-  
lett or of Brother Haley or of any man  
who has labored and sacrificed for this  
paper, we ask you to show your appre-  
ciation of the men and their work by  
doing what you can to help put this  
cleanest of Christian papers into the  
homes of our brotherhood.

We do not intend to put the Christian  
Century on the bargain counter. It is  
well worth the regular price of \$1.50 per  
year, but to make it easy for you to put  
it into new homes we are going to make  
a special rate of \$1.00 for the first year  
as an introductory price.

This offer is good for the next month  
and during that time we hope every

friend of the Century will send us at  
least two new subscriptions. That is not  
asking of any one more than he can do.

Two new subscribers from even one  
in five of our present list would give us  
the privilege of entering 5,000 new homes  
within thirty days. And all we ask is  
that you do your best.

We are sure that every reader of the  
Christian Century appreciates our posi-  
tion in refusing to publish speculative  
and objectionable patent medicine adver-  
tising. An important question for them  
to answer is: Will they show their ap-  
preciation by inducing their friends to  
subscribe?

We are frequently obliged to turn  
down "cash with the order" propositions  
to advertise mining stocks, and later see  
the same copy which we refused pub-  
lished in other religious papers, both in  
and out of the brotherhood.

We do not ask you to reward us for  
doing what we consider it our duty to do,  
in protecting our readers from quacks  
and frauds, but we would be glad to hear  
from you with a word of approval—and  
if you can send in some subscriptions it  
will be appreciated.

### THE DRAWING TOGETHER OF PROTESTANT BODIES CONTINUES.

The Methodist New Connection, the  
United Methodist Free Churches and the  
Bible Christians of Great Britain are to  
unite. A leader in one of the uniting  
bodies has this to say of the union:

As the matter now stands the negotia-  
tions of the past five years will be con-  
summated in John Wesley's Church, City  
Road, London, in September next. It will  
be the initial gathering of British Meth-  
odism upon the family hearthstone. The  
New Connection is looking forward to  
that day as opening out great possibili-  
ties of zealous evangelistic work. What  
cannot be attempted by a small com-  
munity will be easy of accomplishment  
when three denominations, all of them  
in vigorous and prosperous life, unite  
their resources and mobilize their ad-  
herents. The unification of departments,  
the reduction in the staff of paid officials,  
the concentration of scattered energies,  
the economies in expenditures in many  
directions, will open the way for great  
extensions and multiplied agencies which  
may do much to enlarge the Kingdom of  
the Christ. Above all the Connection is  
rejoiced to believe that by the union it  
is aiding in the fulfillment of the sacri-  
ficial prayer of Jesus, and taking a defi-  
nite step toward the accomplishment of  
his Kingdom.

"Christianity has never been conces-  
sion, never peace; it is continual aggres-  
sion; one province of wrong conquered,  
its pioneers are already in the heart of  
another. The milestones of its onward  
march down the ages have not been  
monuments of material power, but the  
blackened stakes of martyrs, trophies of  
individual fidelity to conviction; for it  
is the only religion which is superior to  
all endowment, to all authority—which  
has a bishopric and a cathedral when-  
ever a single human soul has surren-  
dered itself to God."—Lowell.

## Important Books

We are the publishers of some of the  
best known works pertaining to the Dis-  
ciples' Plea for a united church. These  
important books—important in more  
ways than one—should be read and owned  
by every member of the household of  
faith.

**The Plea of the Disciples of  
Christ**, by W. T. Moore. Small 16mo.,  
cloth, 140 pages, net. postpaid, thirty-five  
cents, won immediate success.

George Hamilton Combs, pastor of the  
Independence Boulevard Christian  
Church, Kansas City, Mo., one of the  
great churches of the brotherhood,  
writes:

"I cannot thank Dr. W. T. Moore  
enough for having written his little  
book on 'Our Plea.' It is more than a  
statement; it is a philosophy. Irenic,  
catholic, steel-toned, it is just the hand-  
book I shall like to put into the hands of  
the thinking man on the outside. In all  
of his useful and honored life Mr. Moore  
has rendered no greater service to a  
great cause."

**Historical Documents Advocat-  
ing Christian Union**, collated and ed-  
ited by Charles A. Young. 28mo., cloth,  
364 pages, illustrated, postpaid \$1.00, is an  
important contribution to contemporary  
religious literature. It presents the liv-  
ing principles of the church in conven-  
ient form.

Z. T. Sweeney, Columbus, Indiana, a  
preacher of national reputation, writes:

"I congratulate you on the happy  
thought of collecting and editing these  
documents. They ought to be in the  
home of every Disciple of Christ in the  
Land, and I believe they should have a  
large and increasing sale in years to  
come."

**Basic Truths of the Christian  
Faith**, by Herbert L. Willett, author of  
*The Ruling Quality. Teaching of the  
Books, Prophets of Israel, etc.*, etc. Post  
8vo., cloth, 127 pages. Front cover stamp-  
ed in gold, gilt top, illustrated, 75 cents,  
paper 25 cents.

A powerful and masterful presentation  
of the great truths for the attain-  
ment of the life of the spirit. Written  
in a charming and scholarly style. It  
holds the reader's fascinated attention  
so closely that it is a disappointment if  
the book has to be laid aside before it is  
finished.

J. E. Chase writes:

"It is the voice of a soul in touch  
with the Divine life, and breathes  
throughout its pages the high ideals  
and noblest conception of truer life,  
possible only to him who has tarried  
prayerfully, studiously at the feet of the  
world's greatest teacher."

**Our Plea for Union and the Pres-  
ent Crisis**, by Herbert L. Willett, au-  
thor of *The Life and Teachings of Jesus*,  
etc., etc. 12mo., cloth, 140 pages, gold  
stamped, postpaid 50 cents.

Written in the belief that the Dis-  
ciples of Christ are passing through an  
important, and in many respects, transi-  
tional period.

The author says:

"It is with the hope that \* \* \* pres-  
ent forces and opportunities may be  
wisely estimated by us; that doors now  
open may be entered; that hopes only  
partially realized may come to fruition  
that these chapters are given their pres-  
ent form."

**Early Relations and Separation  
of Baptists and Disciples**, by Errett  
Gates. 8vo., cloth, gold side and back  
stamp, \$1.00. A limited number in paper  
binding will be mailed postpaid for 25  
cents until stock is sold out.

We owe a debt of gratitude to the  
writer of this book, and could only wish  
that it might be read not only by our  
people all over the land, but scattered  
among the Baptists. It is a most meri-  
torious and splendid contribution to our  
literature.—THE CHRISTIAN WORKER,  
PITTSBURGH, Pa.

The dominant personality of Alexan-  
der Campbell is so brought out as to  
give to what might be regarded as the  
dry details of ecclesiastical history and  
controversy almost an interest of a  
story. A valuable contribution to the  
history of the American churches.—THE  
CONGREGATIONALIST, BOSTON, Mass.

**The Christian Century Company**

358 Dearborn St., CHICAGO.

# The Christian Century

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No. 2.

## EVENTS OF THE WEEK

The most important imperial decision in Russian affairs since the dissolution of the duma has now been taken after a series of conferences

**Blow at Duma.** at Tsarskoe Selo. It separates entirely the question of imperial

defense from all branches of internal politics. The czar, with the approval of the grand ducal advisers and military authorities, including Gen. Kuropatkin, becomes personal president of the council of imperial defense, and both the ministers of war and marine cease to have a separate existence. It is the immediate significance of the great change rather than its effect on Russia's general policy that threatens to have sensational sequels. The paramount fact in the practical application of the policy of M. Stolypin, minister of the interior, is the existence of summary courts martial throughout the empire. The judgments at these courts, like the composition, are exclusively military. Sentences are presented neither to the minister of the interior nor to the minister of justice for indorsement, much less to the czar. They are confirmed solely by military commanders of the districts wherein the trials are held. By the removal of the entire military system from the scope of the duma's authority the czar definitely forbids the coming duma from raising the question of political courts martial, on which the mass of the people feel with a tenfold deeper passion than they did on amnesty, which the first duma so persistently demanded. It is evident that the direct effect of removing the army and navy from the competence of the duma's interpellations by ending the existence of the ministers of war and marine, who should, under fundamental laws, furnish explanations in the duma when invited, will be to cause an acute crisis immediately upon the assemblage of the next duma. The czar's decision illustrates the continued reliance on the armed forces of the crown, and not on political reformers. Concurrent with this decision there will be approved further measures promising removal of local restrictions on peasants, but it is the exclusion of the duma from all access to the question of the army that arouses acute forebodings of the active political world.

E. H. Harriman, president of the Union Pacific, the Southern Pacific, and other lines in the Union Pacific system,

**R. R. Officers to be Examined.** and many members of his official staff have been summoned to testify before the interstate commerce commission. Mr. Harriman will be present at the opening of the investigation, his health permitting. Arrangements for the appearance of many of the chief officers of the system have been made by Frank B. Kellogg and C. A. Severance of the law firm of Davis, Kellogg & Severance of St. Paul, Minn. Both Mr. Kellogg and Mr. Severance have arranged for the appearance of all the witnesses they desire to

examine in the initial stages. Others than Mr. Harriman who have been notified to appear are A. L. Mohler, vice-president and general manager of the Union Pacific system; J. C. Stubbs, traffic director; William Mahl, controller; Alexander Millar, secretary; W. V. S. Thorne, director of purchases; and Julius Kruttschmidt, director of maintenance of operations. The investigation will last for many weeks. In the beginning the testimony will center on the question whether or not the Union Pacific and Southern Pacific are naturally competing and parallel lines, and whether their joint ownership or control amounts to such a conspiracy in restraint of trade as to come within the prohibition of the Sherman anti-trust law. It is upon Mr. Harriman and operating officers such as Mr. Stubbs and Mr. Kruttschmidt that the commission relies largely for testimony regarding the effect of the amalgamation of all these lines upon the cost of freight and passenger transportation, the operation of cars, and the general effect upon the business interests served by the system. The commission will not rest with answers to questions affecting the Sherman anti-trust law. In addition the investigation will go deeply into the financial operations of Mr. Harriman and his party, and perhaps even into the scandal aroused by the method of declaring the Union Pacific and Southern Pacific dividends last August.

In a report submitted to President Roosevelt, Interstate Commerce Commissioner Franklin K. Lane defined the

**Cause of Car Shortage.** cause of the car shortage in the northwest and the resulting coal famine in North Dakota.

"It is a fair inference," the report says, "from all the testimony that the real cause of the coal scarcity in North Dakota was such an abundance of west bound traffic at the head of the lakes that cars were not available in the congested state of that terminal for the carrying of coal to North Dakota—a comparatively short haul for a low class commodity." Referring to the report that the coal shortage was due to the presence of a trust or combination between dealers in coal which fixed prices in the northwest and refused to sell to "outsiders" and "irregulars," the report says: "The commission has gained indisputable proof of an agreement between coal dealers to maintain prices and to boycott all who do not so agree; but there is no evidence at all justifying the contention that this combination is chargeable with the coal shortage prevailing, nor that the railroads were party in such a way to such a conspiracy." Financial loss to a large percentage of the people of the northwest is shown to have been caused by the failure of railroads to prepare for a large movement of grain.

A meeting of high officials of western railways was held in Chicago this week to consider and endeavor to remedy, as

far as possible, the congestion of traffic and shortage of cars from which both shipper and railways have been suffering. The officials were unanimously of the opinion that a great deal to alleviate the situation could be done by the railways insisting upon more prompt unloading, and by systematizing more thoroughly the loading of cars. In order to bring about these results an organization to be known as the car efficiency bureau was formed. This organization will have headquarters in Chicago.

Andrew Carnegie has given \$750,000 for the construction of a building to be used by the Bureau of American Republics.

**Gift from Carnegie.** Provision for the site already has been made by the United States and South

American republics, congress appropriating \$200,000 and the republics contributing their pro rata share. Mr. Carnegie's letter offering the gift is addressed to Secretary Root as ex-officio chairman of the governing board of the Bureau of South American Republics. Secretary Root made the following statement: "The idea is to have the building a notable example of Latin-American architecture and to have in it places which may be the headquarters of each Latin-American nation or groups of nations as they may arrange it. There are to be in it also reading rooms in which the leading Latin-American newspapers and magazines will be found and such quarters for the library, which has already reached something over 12,000 volumes, that the library can be readily consulted, and to have it a place that will be a meeting place for all the Latin-Americans who come to the United States."

Following the organization of the forty-fourth biennial session of the legislature of Missouri, Gov. J. W. Folk's message was read. Gov. Folk recommended a number of acts relating to life insurance companies, among others a standard policy for all life companies, prohibiting discrimination and rebating, regulating the election of directors, and requiring non-resident companies to keep at least 70 per cent of the premiums received from Missouri policy holders invested within the state. He also recommended that the railroads be required to carry passengers within the state for 2 cents a mile and urged a state primary law for the nomination of all elective officers, including United States senators.

Business and professional men who comprise the membership of the Industrial club of Chicago have decided to make an effort to secure what they regard as much needed reforms in the jury service and jury trials in local courts. The remarkable waste of time and money in securing juries for the trial of the Gilhooly and Shea cases illustrated strikingly the difficulty experienced in securing juries in important criminal cases.



## EDITORIAL

The Union of all Christians upon the Apostolic Faith, Spirit and Service.

### EDUCATIONAL RESPONSIBILITY.

It is the glory of a religious communion that it provides adequately for the education of its young people and the preparation of its ministry for competent service. This is not, however, the earliest enterprise to which it devotes itself. Generally, educational interests are late in taking possession of Christian people. Even more slowly does this cause impress itself upon the life of a denomination than the corresponding interests in secular education upon the life of the community at large. Every city and countryside knows quite well that it must provide for itself the instruments of education in order that its children may receive proper preparation for life; but a church is likely to neglect this interest under the general excuse that so much is being done for education that its children and young people will in some manner be provided with the required training.

This is at once the weakness and the sin of any brotherhood, more especially one which, like that of the Disciples, is pledged to the investigation of truth and knowledge of the facts. The founders of this reformation were men of university training. Thomas Campbell was educated at the University of Glasgow and his son Alexander spent at least one academic year in residence there. In the early history of the reformation other interests took precedence of education, but Mr. Campbell did not forget it. To meet the needs of the young men in the churches and to provide a properly trained ministry he organized Buffalo Academy at his own home. This later on developed into Bethany College, the oldest of our educational foundations. The Disciples have therefore both the right and the obligation to regard education as one of the primary and essential things for which provision must be made.

The colleges are the safeguards of the work of the churches. It is theirs to receive and train the children from the homes of the Disciples of Christ and to prepare young men for the ministry up to the point, at least, where they can begin the special work of graduate institutions. It is right that parents should carefully investigate the claims of such colleges for competence, openmindedness, constructive character of teaching, Christian ideals and instruction, and the encouragement given to young men to devote themselves to the ministry and to properly prepare for its duties. A college which fails to meet these requirements can not complain if Christian people prefer to send their children elsewhere.

But if, on the other hand, the college is performing its part in the due measure of its ability, if it secures the most competent men and women it is able to engage as instructors, if it attempts to perform in an adequate and satisfactory manner the work of a modern college with the regard to both the facts and the method of a competent education, if its emphasis is upon character and the high ideals of young manhood and womanhood, and if its influence is such that a fair proportion of its students enter the ministry, the mission field and other

Christian work, then it has a right to claim from the home, the Christian business man and the church that support and encouragement without which it can not suitably perform its work. No parent has the right to send his child away to any institution of learning without first carefully considering the claims of the college which is nearest and which represents the purposes of the brotherhood. No business man has a right to close his accounts for the year without some recognition of the claims which Christian education, both collegiate and university have upon him, and some response to the calls which the college and the graduate school of ministerial training make upon him. No church has the right to omit from its calendar of offerings the cause of Christian education, for it is the college which stands back of church, mission fields, journalism, and, in the last issue, of the Christian home, supplying the forces which must make all true factors in furthering the Kingdom of God in the world.

The third Sunday in January is the date on which offerings are received in all the churches for Christian education. If you are a minister, announce the offering as far as possible in advance of the day, secure from our nearest college or from the Centennial Bureau at Pittsburg a full supply of literature for distribution, and then preach on the subject of Christian education and take an offering for whatever educational interest you deem most worthy and most in need. If you are a member of the church other than its minister, encourage him to take the above step in preparation for and observance of January 20th as Education Day; and if you have no church home or the church with which you worship does not observe the day, send an offering representing your own interest in the work, thus emphasizing the fact that this cause must not be omitted from the calendar of the year.

H. L. W.

### THE SECTARIANISM OF NAMES.

Two or three weeks ago The Christian Century called attention to this subject in connection with the naming of churches, pointing out the fact that not infrequently our nomenclature appears to deny the very principles of Christian unity which we constantly affirm. A people who insist upon the use of terms and ideas which are biblical must not be betrayed into language which seems to reflect a sectarian attitude. Whatever of this fault may be charged against the Disciples of Christ has arisen quite unconsciously. There has been no disposition to assume the attitude of exclusiveness. While claiming to be Christians only, the Disciples have never asserted that they are the only Christians. Therefore, as was pointed out in the article referred to, there is a certain unhappy significance likely to be attached to such terms as "The First Christian Church," "The Main Street Christian Church" and the like, unless it is actually proven that in the one case the congregation is the oldest in the city, and that in the second instance it is the only one meeting on Main street.

We have received a large number of

letters referring to this matter since the article in question appeared. In every case these letters have emphasized the reality of the difficulty. In only two or three cases has there been pointed out any remedy. The remedies suggested have been a more specific localization of the church, as the "Sixth and Brown Street Christian Church," the "Eleventh and Locust Streets Christian Church." These suggestions are excellent as far as they go. There is perhaps one general objection which might lie against them, that is that such terms are generally too long to be easily and commonly used. A second is that where another church stands opposite a designation by corners is not specific. Neither of these objections lies heavily against the practice and there seems to be no reason why they might not be adopted.

Even this, however, leaves us with a very scant variety of usage and it is apparent that something more distinctive for the individual congregation is needed. The thing desirable is a form of name for the local church which shall not savor of denominational exclusiveness or presumption. We can not assume for any of our churches a title to which any other church has the right, without seeming to be presumptuous. It is not a matter of small moment that we should be as true to our plea of Christian union in this matter as in others.

In reviewing the practice of the churches around us on this question of individual church names, it may be that suggestions may be made for our own practice. It has been the custom from time immemorial to name local churches not only from their location, but after distinguished men in the history of the church, or important characters in Biblical history, or places made sacred in the life of the church or in the scriptures, or even events which, in Biblical history or the progress of the Kingdom of God, have been of moment. It is not without significance that Presbyterianism uses very frequently the words Covenant and Westminster as names of local churches, or Congregationalism the words Pilgrim and Plymouth, or Methodism the words Epworth and Foundry. These words have, it is true, a certain denominational significance, but they are never intended to be sectarian. Many other illustrations might be noted.

The Disciples might well utilize Biblical names to designate their churches. Bethany has the double significance of its scriptural associations and its relation to the life of Mr. Campbell and the oldest of our colleges. Bethlehem, Nazareth, Calvary, Olivet, and a dozen other Biblical names have similar values and there could be no objection to their employment as the designation of churches without the slightest hint of denominational meaning. It has long been the custom of the churches around us to use the names of Biblical characters for the same purpose. We are quite familiar with St. Peter, St. Paul, St. Mark and St. John, as the names of churches. It has never been understood by any who have applied these terms to churches that they were intended to honor the particular apostle so named with the possible exception of St. Peter's church at Rome, whose title has a theological significance in connection with the claims



of the Roman Catholic church. There is no occasion for the use of the word Saint as a prefix to any of these apostolic names, and, thus divorced from the term, which seems to savor of ecclesiastical usage, there can be no objection to the employment of the name of an apostle or a prophet as the designating title of a local church. Or again, we have in some instances made use of the name of some distinguished servant of God in our own history to mark a local church, as "The Garfield Memorial Church" in Washington, or "The Errett Chapel" in Smyrna. This we believe to be an entirely commendable plan and see no reason why the names so chosen should not be the representative names of all Christian history as well as those of this particular movement. Such titles may well commemorate the lives of men of God while the honor of the building is not theirs but the Master's.

These are only a few of many suggestions which might be made toward a nomenclature which will avoid the sectarianism of names. We are glad that beginnings of such usage are appearing in our churches, and we shall hope to see the day arrive when none of our places of worship shall bear a name which carries the air of exclusiveness or unbrotherliness.

So far as the use of the term "Christian" or "Of Christ" is concerned, there is of course no occasion for its employment in any case, for there is no other sort of church, except one, which acknowledges the headship of Christ. When one speaks of the synagogue he always means a Jewish synagogue. The word "temple" refers invariably to a non-Christian and pagan place of meeting. The word "mosque" never requires the addition of Mohammedan to make its meaning clear. It might be a step towards union to drop all designating terms save those which mark the local congregation and instead of referring to Baptist, Methodist, or even Christian, use simply the title of "church," which always implies the Christian meaning. We shall be glad to have further suggestions upon this matter of an unsectarian terminology for our churches. No people should be so eager to abandon unscriptural and divisive terms as the Disciples.

H. L. W.

#### NOTES AND BRIEFS.

##### Rev. Aked Coming.

Rev. C. F. Aked of Pembroke Chapel, Liverpool, has accepted the call to the Fifth Avenue Baptist Church, New York City, deciding that in the American metropolis rather than in Liverpool or London, where he might have had a leading pulpit, his work must be. He is a republican in his political ideals, a liberal in theology, and one of the finest orators and preachers of English Nonconformity.

##### Anthony Comstock's Work.

Postmaster General Cortelyou has issued a statement commending Anthony Comstock's work and methods and pledging him the hearty support of the department "looking at his work in its larger aspects." "There may have been a few cases," says Mr. Cortelyou, "in which his methods have been open to some criticism, but any man who wages war upon impurity and obscenity cannot hope to avoid criticism."

##### Gift to Presbyterians.

The United Presbyterian Board of Foreign Missions receives from Mr. John

D. Rockefeller a special gift of \$100,000 which is to be devoted to erecting buildings for educational institutions maintained by the church in connection with its remarkable missions in Egypt. It is indicated that the bulk of the fund will be devoted to the enlargement of Assiut College.

##### A Friend of the President.

The new English ambassador is to be James Bryce, chief secretary for Ireland in the British cabinet, statesman of breadth, a general man of letters, and to be famous for an indefinite time as the author of the greatest study of American institutions ever made for a foreign historian and publicist. It is reported that the author of "The American Commonwealth" has been offered a peerage and has declined it. By his appointment it is presumed that the two nations at interest will come into more intimate touch without prejudice, of course, to the traditional policies which have heretofore inspired their diplomacy. Mr. Bryce comes also as a representative enjoying the personal esteem and friendship of President Roosevelt, and so at the start begins his service with an advantage which in the nature of things cannot be known to a diplomat whose contact with our chief executive is official and formal only.

##### San Francisco, Calif.

Very many of our churches have been remiss in their response to the call for assistance for our churches in San Francisco. A much larger amount than has been received must be given to avoid the shame of indifference to the demands of this cause. This is the eleventh hour, but if you have not "borne the heat of the day" in this ministry make it your eleventh hour task to take a liberal offering for our stricken sister churches.

##### Helpful Correspondence.

On another page will be found a new feature of the Christian Century which it is hoped will prove helpful to the individual church member in the solution of very many of the perplexing problems which the earnest Christian is ever meeting. We trust that Brother Campbell, who will have charge of this department, may receive letters from many of our readers who are interested in the very vital questions which will be discussed in this new department. Write to him.

#### SCIENCE AND THE SPIRITUAL

Robert Lord Cave.

In certain scientific circles, but not the highest, we believe, there has been marked a growing tendency to treat man as other biological specimens and consider him in organization, functions and life as the mere resultant of intrinsic and extrinsic forces, the logical compound of heredity and environment. We have seen that too much may easily be claimed for the power of heredity, and we must learn also that circumstances can neither make nor mar the man.

Rightly used, surrounding conditions contribute largely to true culture and service; misused or abused, they add sting to defeat and the very gall of wormwood to the cup of despair. But man must ever be the architect of his own fate, in spite of inherited weaknesses and propensities, in spite of environmental conditions, good and bad, degrading or uplifting. Man's natural inherent, ineradicable power of choice, of will, of action, makes him superior to all

inheritances and master of every circumstance. He is not all of the earth earthly. Nor do body and intellect make him complete. He has, nay is, an immortal spirit, whose province it is to rule both, and to uplift by this dominion.

Unless above himself he can  
Erect himself; how poor a thing is man.

We are willing to admit the unity of the universe, but its essence, its common denominator, its irreducible minimum, if you will, is not matter, but spirit. Evolution seems to demand unity of being, a harmony of the universe. Then must it find final, complete expression not in the dualism of the skeptic, the agnostic, the pessimist, but in the idealism of the Christian poets and philosophers, prophets and apostles, who find all things, material and spiritual, in God, from whom they came, in whom they consist, unto whom they return.

God is a spirit; and they that worship him must worship in spirit and truth. Wordsworth, poet of nature and nature's God, declared:

The soul that rises with us, our lifes' star,  
Hath had elsewhere its setting, and cometh  
from afar.

Not in entire forgetfulness,  
And not in utter nakedness,  
But trailing clouds of glory do we come  
From God, who is our home.

Many conditions, apparently untoward prove most favorable for mental development and soul culture. Let us learn to use the things we have, to grow by honest service, and we may make the meanest surroundings radiant with the beauty of sacrifice and glorious with heroic endeavor. Even our failures may be made stepping stones to higher things. Poverty, obscurity, lack of friends or power or influence, these all are often blessings in disguise. He helps himself best who helps another most. Let us strive to be content with any lot that grants us time to think and food for thought, power to love and objects for our charity, a mind to serve and neighbors we can help.

San Francisco, Cal.

#### THE MUSIC THAT CARRIES.

By Strickland W. Gillilan.

I've toiled with the men the world has blessed,

As I've toiled with the men who failed;  
I've toiled with the men who strove with zest,

And I've toiled with the men who wailed.

And this is the tale my soul would tell  
As it drifts o'er the harbor bar:  
The sound of a sigh don't carry well,  
But the lilt of a laugh rings far.

The men who were near the grumbler's side,  
Oh, they heard not a word he said;  
The sound of a song rang far and wide,  
And they harkened to that instead.  
Its tones were sweet as the tales they tell

Of the rise of the Christmas star—  
The sound of a sigh don't carry well,  
But the lilt of a laugh rings far.

If you would be heard, at all, my lad,  
Keep a laugh in your heart and throat;  
For those who are deaf to accents sad  
Are alert to the cheerful note.  
Keep hold of the chord of laughter's bell,  
Keep aloof from the moans that mar;  
The sound of a sigh don't carry well,  
But the lilt of a laugh rings far.

Never try to appear what you are not.

## The Hidden God

Frederick E. Dewhurst\*

Isaiah 45: 15—Verily, Thou art a God that hidest Thyself.

In a recent number of a leading magazine there is a pleasing and humorous sketch which represents Zeus, the father of gods and men, and the creator of the world, as standing on a bank of fleecy cloud. At his feet a sphere, representing the planet earth, on which are traced the outlines of the western continent. In his hands a golf-club, swung back for a splendid drive. Near by stands Hermes, with winged feet and in attentive mood—the inevitable selection for celestial caddy. At the remoter edge of the billowy cloud is grouped a respectful and attentive gallery of gods and goddesses, and as Zeus prepares to send the planet whizzing forward into space, he thoughtfully calls out: "Fore, Fore!"

It is the ancient story of creation in terms of a modern pastime—a pleasing conceit, happily executed and serious enough to set one thinking.

Is the world in any sense outside of God and detached from him, as this picturesque conceit represents? Did God create the world as a potter creates the wheel, as the spinner weaves the fabric in the loom, or as the refiner refines the silver in the crucible? Is there a point quickly reached where all these suggestive metaphors cease to suggest, and be true? In his gruff way, Carlyle once said that most men think of God as having set the world agoing, and as then retired to watch it go, remaining afterward an absentee God. Is that a true description of the popular belief? Is that the way in which you think of God, of His creative relation to the world, and His present control of it? These are some of the questions that come to mind, which we may profitably consider, trying to keep ourselves in the practical rather than the speculative frame of mind.

Our religious ideas are almost inevitably tied up with our general ideas about the world—our astronomy and geography—our ideas of space and time. If we need any proof of that, we may turn at once to the first chapter of the first book of the Old Testament. Primarily and profoundly the Old Testament is a religious book, a treasure-house of spiritual uplift and inspiration. But the very first word in it ventures into the field of science. It sets forth a cosmogony. It tells us how God made the world and how he populated the earth—and it does all this in the only imagery and by means of the only machinery possible to men of old time. The picture before the mind is perfectly simple. Draw two parallel lines and you have all the diagram needed. Between those lines is the world of nature and of man, the earth inhabited by the nations and races of mankind. Above the upper line, that hard and solid firmament, is the upper world, the dwelling place of God, and his angels and ministers. It is the super-natural world.

Below the lower line is the under-world, the Sheol of the Hebrews, the Hades of the Greeks. It is the world of all the dead, the place where shades wander, the realm of darkness and gloom.

Around so simple a scheme as this did the thought of the ancient world revolve.

Around it as a nucleus did their religious convictions crystallize. The religion of all mankind has been domesticated in a world which has a firmament and a Sheol—an upper and an under—certain beings who are supernatural, certain others who are natural. All that has been quick and spontaneous and enthusiastic in the religious faith and activity of mankind has grown out of these pre-suppositions. The world—the upper-world, and the under-world—what a mighty and convincing part they have played in the religious faith and destiny of all mankind! And how true it is that, although we now live in a world, and the most of us know that we live in a world, which cannot be diagrammed in this simple and expeditious way, as upper and under, natural and supernatural, yet the sheer momentum of religious ideas started in that conception of the world carries by. We have a religious nomenclature therefore which does not belong to the world in which we now know ourselves to live.

Some of the great poets of our day, however,—indeed all the greater poets, are helping us to re-establish ourselves spiritually in the world which has grown so great and boundless as time has moved on. The poets are always the first "to feel after God if haply he may be found." That is why they are often better theologians than the theologians themselves.

And the same thing was true of the poets of ancient times. They were not so much intent on diagramming the world, and getting the system of thought right, as they were on giving voice to the heart and the imagination, making effective those great ideals and realities which surge thro' our life. You can hardly get enough bricks out of the psalms to build a theological house; but you can get better than bricks; you can get fire for your altar, and light for the candle of your soul.

It is then a truth of poetry, a voice of the imagination and the heart which speaks in these words of Isaiah who was a poet himself—"Verily, thou art a God who hidest thyself."

I hardly venture to say precisely what he meant, except that he seems to be speaking with satisfaction and pleasure. He is glad to believe that God does hide himself. Therefore he must have had a different thought in mind from that of many of the Hebrew writers who speak in dread of God's hiding his face from men. That is a very common picture in the Old Testament. And I suppose it must have been suggested by the habit of drawing the loose fold of the outer garment about the face when one was afraid or ashamed, or when he wished to show dislike of another.

How easily one could hide his face within his robe! How much it suggests of fear, of aversion, or hostility. And men prayed to God that he would not hide his face from them. To them the storm and tempest seemed a frown of God. The pestilence and the earthquake, disease and death, the oppression of the enemy, the invasion of earthly misfortune and loss, seemed the hiding of his face. They prayed for the clear light of the divine countenance, and for the smile on the face of God.

But Isaiah takes it for granted that it is the very nature of God to hide himself. Therefore his metaphor was moving in another order of thought; he was anticipating by one of those first flushes of the dawn, a truth which is fast becoming a master-truth, an idea supreme in our poetry, in our science, in our philosophy—and which waits to become supreme also in our religious faith—a conviction out of which shall come spiritual vitality such as came when men believed with all their heart in an upper and an under-world.

Let us then take this thought of Isaiah and try to follow it for a little way as an Ariadne thread through some of the labyrinths that have puzzled men.

We may well begin with this remote idea of the creation of the world, the creation of life. Had we been there "in the beginning," as the writer of Genesis calls it, what might we have witnessed? Well, who can say? Only that it would not have been anything like the picture of Zeus sending the planet scuttling from the end of his club—nothing like the potter shaping the pitcher on his wheel—nothing like the weaver weaving the pattern in his loom. We should not have seen or heard God, had we been there "in the beginning." He was then, as ever since, a God who hides Himself.

Every once in a while, when we pick up the morning paper to see what is doing in Russia or Cuba or Washington, we are confronted with startling headlines and staccato sentences to the effect that some distinguished savant is at last on the point of creating life, doing it *de novo*, and out of hand. I do not know why it is the newspapers periodically get so hysterical, and try to get other people agitated over what is not the least bit exciting, if one has a grain of wisdom and sanity in his constitution. To create something that lives, by a happy combination of salts and acids is hardly more wonderful than the power to set the heart a beating after it seems to have grown silent forever—and that is what men of science are doing now. But even to create life, or actually to do the bold thing of setting a little world going on one's own account—what does it tell us as to the real origin of all these forces and elements that once came of life—as the psalmist called Him—"the fountain of life, the light in which we see light."

In that splendid outburst of the prophet's (Isaiah 40) we see the religious imagination taking flight, soaring into the empyrean, looking down with withering satire on all the poor and weak idolatries of the people around him, endeavoring with one exclamation after another to find some term which will be a worthy description of the great God his own faith grasps. Noble as the passage is and there are few nobler in the Bible, we yet realize how inadequate it is, how at best it can only throw out hints, leave some faint impression of the greatness of God who sits upon the circles of the earth, calls out the hosts of heaven by number, and whose understanding cannot be searched, and come at the close to that point to which the religious spirit always comes with something of the certainty of experience, that "they who wait upon the Lord shall renew their strength." However the understanding may falter in coming to a conception of

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the Almighty, the heart that waits upon him finds strength and inspiration and everlasting peace. Therefore if we had been there "in the beginning" we doubtless should have seen no thundering Zeus sitting on the circles of the earth, issuing his commands and saying audibly "Let there be light!" and "Let the dry land appear," and "Let there be a firmament between heaven and earth."

We should have seen only what it has been given eyes to see since eyes were created; but the life, and the power, and the spirit within all this play of mechanism and matter would have been as it is now, invisible and silent. In that measureless time traced backward to the point where all the worlds began to be, he was still a God who was hiding Himself. He was in the process and the movement, and the march of things, but he was hidden in it all. God was in it, but you could not find him in it. You could not say when you had him, and when you had him not.

But perhaps this approach to the subject is too large and vague. Possibly it makes you dizzy to stand on the circles of the earth and peer off into the mingling of chaos and cosmos. Let us take something more definite and tangible and small.

Take a grain of wheat, a kernel of corn, an acorn dropped from the oak. In all these little particles there is the germ and potency of life. That one grain of wheat would in due time cover the wheat fields of this western land. The acorn would ere long grow into a forest of oaks.

Over yonder in the university they will tell you all there is to be known about these marvelous little receptacles of life. Out on the farms, the farmer will tell you from the practical side how to turn them into life. He knows when to sow and to reap, how to prepare the soil, how to market the grain. From the side of botany and agriculture alike we know that the wonderful process of life, the fidelity of life to itself, is in the seed so inert and hard. But do we know where God is, in all the movement of this life? Can we put our hand upon him anywhere in the process? Is he the one who dwells above, making the furrows soft with rain, when he is so inclined, sending the drought and the blight and the frost when that mood is upon him. That is too narrow and shallow a thought to entertain, too much like the God which Caliban hated and cajoled in turn. You remember what the Scotch farmer said when the crops were a failure and the dominie tried in mechanical fashion to reconcile him to Providence. He burst out with the exclamation—"I know all about Providence. It's Providence this and Providence that. I hate Providence. But there's One above who will make things right in the end." It was the instinctive appeal to the over-God, the dumb instinct that oftentimes our conceptions of God are only a caricature of what he really is.

No! we do not find God by looking for him as the dispenser of gifts and blessings from outside. As Job said—"He hideth himself on the right hand that I cannot see him; on the left hand when

he doth work, but I cannot behold him." We look for him outside the process and movement of life, rather than within it. He is in the life, hidden there, never stepping outside the life itself. He is not only in the life; he is the life, and wherever life is, there is He.

"Thou art a God that hidest thyself"—astronomer and biologist, and tiller of the soil might well all alike take this truth to heart, and grow reverent in the presence of the one Life that filleth all things with its activity and power.

And now one step further. I wish I knew how to speak in other than veiled parables and intimations concerning the relation of this truth to our human life—to the part we have as the bearers of life from generation to generation, and to the absolute certainty that God is hidden too in all this process and mystery, even as he is hidden in the acorn and the wheat.

Suppose there could dawn upon us some real and controlling sense of this hidden presence in our human relationships, and in the bond which guards the sacred mystery of the transmission of life—would it not be something like a universal annunciation, such as that which the gospel narrative tells us came to Mary, the mother of Jesus—when the angel said to her: "The Holy Ghost shall come upon thee, and the power of the Most High shall overshadow thee; wherefore also that which is to be born of thee shall be called holy, the son of God." Is not that one annunciation, in

(Continued on page 37)

## Correspondence on Our Religious Life

George A. Campbell

This department will be for the consideration of questions of a religious character. The effort will be to make it a place for the exchange of our common experiences, and the spiritual encouragement of one another. The questions and statements of the readers ought themselves to be helpful. The answers and comments will also aim to be so. No long preliminary statement is necessary. If the department is found to meet a response from the readers of *The Christian Century* it will be continued for the current year. Correspondence is solicited and should be sent direct to the address given below. As this is the first announcement of this department no questions or correspondence is on hand, so perhaps I cannot do better than refer to some questions and assertions that I have met in my pastoral work.

### Bitter Toward God.

A mother who was greatly absorbed in her only child and son was suddenly bereft of him. He was pure and good. Her love had not been wasted upon him. He returned his love to her. Her sorrow was very great, and it became bitter. Before his death she was an ardent Christian; but afterwards very bitter towards God. She said, "If God be good he would have taken some bad boy and not my good boy that the world needed so much." How could she be helped out of her bitterness into love of God again? Surely she had reason for great sorrow. How great perhaps none of us know who have not passed through a similar experience. Should we say to her, "God did not take your boy. It was typhoid that laid him low"? Perhaps so. But I prefer not to leave God out of the count. Should we say to her: "God

took your boy when he was pure. Had he stayed here the sin of the world might have entered his heart"? Perhaps so. A mother whose son was thought to be dying, sent for her minister, who came and prayed, "If it be thy will, O God, raise up this boy to health again." At this the mother cried, "No! No! Do not say, 'If it be thy will,' tell God to do it anyway." The boy lived and became a criminal, and the mother bitterly regretted his recovery. But I said to the mother, "How do you know but that God can use your good boy in the next world for the good of his universe more than he could in this? We see but part here and draw conclusions as if we saw the whole." She saw the desolation of her own heart; but did not see the possible usefulness of her boy beyond the grave.

"So many worlds, so much to do.

So little done, such things to be,  
How know I what had need of thee?"

Of course there are other comforting things to say; but I think, without violating scriptural statements, we can suggest this much, and I find it helps.

### His Confession.

A man came to see me about uniting with the church. He said, "I have committed a great wrong against another person, as great as it could be." He asked, "Shall I tell you what it is? for I think if I should tell you, you would not receive me into the church."

I did not let him tell me; but on being assured that no restoration could be made, we received him and he has proved faithful to his confession.

He has since told me of his sin. The subsequent complete confession of it did him good. I am inclined to think that

repentant, sinful men hunger to tell some one of their sins, and that we should not discourage them.

### An Answer to Prayer?

One of our deacons' wives had long been a sufferer. Two years ago her sufferings ended with death. To-day the widower is at death's door with a terrible disease, painful in the extreme. The other day he said to me: "For years I prayed God to allow me to suffer in place of my wife. Do you think that my affliction is an answer to that prayer?" No, I do not think so. This man earnestly wished to be a vicarious sufferer for his wife. He had come to know something of the deeper meaning of the atonement. He could sing that wonderful line of George Matheson's matchless hymn as few of us can:

"O joy that seekest me through pain."

His soul was already disciplined. Surely God would graciously withhold an answer to such a prayer, especially after the wife had been freed from her sufferings. There must be other causes for these dark days.

It might help some to give each week the name of a book and also a quotation. Let the book this week be "The Eternal Religion," by J. Brierley; and the quotation, one for the New Year term from Martineau: "God has made nothing in this world to keep—nothing, at least, that has a beauty and that bears a fruit; death only and negation, deformity and barrenness, will flourish when let alone. The individual mind, abandoned to negligence, watched by no eye of conscience, bathed in no presence of God, exercised in no athletics of duty, loosens all its health and sinks into moral decline."

Austin Sta., Chicago.



## Epics of India---The Bhagavatgita

The Bhagavatgita, or Divine Song, may have been written before or after the Christian era began. Its first translation into English has an introduction by Warren Hastings. Literary and philosophic men of many lands have admired this song in various translations. I have written before for *The Christian Century* the story of the Mahabharata, or Great War. The Bhagavatgita is a dialogue between Krishna and Arjuna on the eve of the terrible battle on the plain of Kurukshetra, when Arjuna suddenly refused to proceed with the slaughter of his kinsmen. Arjuna was one of the five Pandava brothers and the most famous of archers, son of Indra himself and Krishna, his kinsman, proceeds to overcome the scruples of Arjuna. He says the soul is indestructible and that he being of Kshatriya or warrior-caste may fight and destroy without qualms of conscience, and here is introduced a speech upon transmigration by Krishna which I have versified, after a fashion, which can scarcely rise to the Sanskrit dignity of Bhagavatgita:

Those that are truly wise  
For dead nor living grieve;  
'Tis not as though myself and thou  
And these, men's rulers, leave  
No trace behind, that we  
Were not and shall not be.  
As men their robes cast off  
And new ones straight apparel hastily,  
So we, these bodies worn do thus vacate,  
And that within, the soul, a body new  
Doth enter and begin once more  
In form corporeal its work to do.  
No weapon can the spirit cleave,  
No fire consume to naught,  
No waters drown the soul,  
Nor has wind wasted spirit aught.  
There is no life distinct from soul,  
Nor can the spirit cease  
Though countless ages roll.

The immortality of the soul in the Divine Song of the Hindus is certainly taught in a very different way than in our Scriptures. The spirit goes into some

### Adelaide Gail Frost

corporeal form at once and by successive reincarnations continues to exist, and then its final absorption into the Deity.

To the Hindu there is nothing greater to be desired than final emancipation from the bondage of matter and "suppression of all the senses" in absorption. The life of the individual is made of very little account in what Krishna says and in all Brahmanical teaching. In connection with my glimpses of Hinduism, I cannot but oftentimes think of President Zollar's lectures to us in the Hiram chapel fifteen years ago on the dignity of the individual, the value of the individual soul. He was never more strong, forcible nor eloquent, it seemed to me, than when he discoursed on that great secret revealed by Jesus Christ when He came incarnate to earth and dwelt among men. We must remember that while Hinduism teaches "the indestructibility of the human soul," it does not teach the immortality of the individual soul. The soul in conscious existence is little less than an evil to the orthodox Hindu. He may profitably, he believes, spend years endeavoring to think of nothing and become as dead as possible while still breathing.

In the Bhagavatgita Krishna is the teacher; Arjuna, his friend and disciple. Their colloquy is full of theological mysticism. Work in ancient times (as it appears to-day!) was considered by the Hindus as an unmitigated evil! Krishna, however, did believe it was right to work in connection with the offering of sacrifices to the gods or even to keep life in one's body. The highest good is emancipation from re-births, absorption into the supreme being; Krishna says two things may bring this about—knowledge and faith—but "knowledge" seems to be only a complete suppression of the senses. This is obtained through the Yoga system. Many times have I seen these Yogis, as those practicing the Yoga

system are called, sitting almost naked in the smoke of their seven fires, looking like imbeciles, often seeming stupefied with drugs.

Krishna offers to show himself in his true form to Arjuna, the son of Pandu, and this is something like Arjuna's description of what he saw:

"I behold all gods, O god,  
The varied host of creatures wakes,  
Brahma upon his lotus seat,  
The saints and the celestial snakes!  
I behold thee with thy many heads,  
Thy stomachs, mouths and eyes.  
O thou of infinite, strange forms,  
I behold thee great and wise;  
I behold thee blazing as the sun,  
Without end, middle or beginning thou,  
Thy mace and discus borne,  
Thy crown upon thy brow,  
Dazzling art thou to look upon,  
Thy form immeasurable and great,  
Thou art supreme and indestructible;  
There waits for you no deathly fate."

And so on until he adds:  
"The sun, the moon, thine eyes I see,  
Thy mouth with radiance hued,  
I thee behold eating with tusks most terrible,  
And hosts of kings thy food!"

After this marvellous display in which Krishna is made Vishnu, the primeval one, the doctrine of the efficacy of faith is discoursed upon—faith in Krishna. This Hindu divinity makes very curious statements, as: "I am alike to all creatures; there is none hateful to me, none dear." He says that he reincarnates himself age after age. It is generally believed, I think, that Krishna-worship is a comparatively new phase of Hinduism. This doctrine of salvation by faith may be of foreign origin or may not be. It has appealed to the thoughtful mind in India. This poet's dream has little of the simplicity of the Gospel story and it makes one long to make this eastern land see "the Son of Man sitting on the right hand of power, and coming in the clouds of heaven."

## A Prosperous Year in the Monterrey Mission

### S. G. Inman

Among all the 50,000,000 of people between the Rio Grande and the Cape Horn the Disciples have only two stations, one at Monterrey and the other at Buenos Ayres. The latter was only established this year and cannot yet be said to be in active condition. We are proud of the growth of our Mexican work this last year, which shows a gain in membership of 70 per cent, 89 converts being made, putting our present membership at 219, with 21 preaching points in the states of Neuva Leon and Coahuila. But how few are we to undertake such a great work!

The Church of Rome has held sway in Latin America for nearly four centuries. And the results are seen on every hand. This church has never had a free course in any land which has not been ruined. "It has never saved or permanently elevated a single nation. It has not purified of dishonesty and uncleanness any race, where it has been left alone to do its work." Her record in these countries overwhelmingly convicts her on two indictments—the teaching of false doctrine and the encouragement of immoral

life, both among her priesthood and her laity.

Henry Martyn, on his way to Persia, was compelled to stop in Brazil for several weeks while his ship was being repaired. At that early date he was profoundly grieved to see the mockery of Christianity that was being taught the people, and exclaimed: "Crosses there are in abundance, but when shall the doctrine of the cross be held up!" In this same country, the priests lately having been driven by the missionaries and colporteurs to give the Bible to their people, are circulating four different versions, all of which are so filled with explanations and interpretations as to almost destroy their value. One of these contains this quotation, supposed to be from Jesus: "He that cometh unto me by my beloved mother, I will receive and in no wise cast out, but he that cometh unto me in any other way is a thief and a robber." The second commandment of the decalogue of course is left out, as it is a death blow to the image worship, which is such a prominent thing in the

church's worship. To make the full number the tenth commandment is divided in two parts. To any heretic who thinks that he ought to pray to Jesus, the vision of one of the saints is told, who while sleeping, saw two ladders, one red and one white, reaching up to heaven. At the top of the white one stood Mary. All who came up that ladder were helped by the hand of the Holy Mother, and entered into heaven. But all that went up the red ladder, at the head of which stood Jesus, if they were fortunate enough to reach the gates, were thrown back again by Christ!

Two incidents that happened on my trip to the Pueblo convention this summer will illustrate something of the practice of the priesthood. Talking with a poor "peon" who was stealing a ride on the rear of the train, he said he was making two reales (12½ cents gold) a day. He was a devout Catholic. He had no use for the government. He was married only by the priest (although nothing but civil marriage is now recognized by the law in Mexico), and he had paid for the performance of the ceremony \$14.50 or the amount he could

earn by working every day for two months. Such teaching and such extortion has led to the condition that we find among the lower class in Mexico to-day, where the marriage ceremony is largely disregarded. At Pueblo we stopped at the best hotel in the city, and the room next door to us was occupied by a priest and his concubine, who stayed there for three days and ate regularly in the public dining room of the hotel!

But the results of Rome's teaching is bringing on a state of affairs which is worse than before, when she ruled with a high and mighty hand. A large part of the men are turning from the church of their fathers, and a national wave of indifference is sweeping over the country. The peon class still sticks pretty closely to Romanism, but Mexico bids fair to be a land without a religion, if something is not done in a large way to get the

simple Gospel before the people, and show them that because Catholicism is rotten is no reason that no other religion can be desirable. John R. Mott, who has recently made a tour through South America and Mexico, says that the students of these countries are the least religious and have the least effort being exerted to make them so of any students in the world. He that runs can read the future of a country whose student body is void of religion.

With Secretary Root's visit to South America and President Roosevelt's to Panama a greater interest than ever has in these countries sprung up. Shall it be only an interest in trade and commerce, an interest in material development, an interest that a man mentioned to a missionary not long ago—interested in South America because he had some stock in a railroad down there! God forbid!

Do you remember the story of that company of Great Britain's men who were asked to go on the expedition to Ashanti? All knew it was most dangerous and so the captain, after explaining that probably few of them would come back alive, asked those who would volunteer to go, to step one pace to the front. He then turned his back to give the men time to think and act. When he faced them again, he was stunned with indignation and shame to see the line as solid as it had been before. "What!" cried he, "the Scotch guards, and not a volunteer!" One of the men stepped forward and respectfully touching his cap, said: "Colonel, the whole line has stepped forward!" Ah, dear friends of Christ, let the whole line of churches in America step forward with men and money in sufficient amount to abundantly answer these appeals for the blessed Gospel of the Son of God.

## Of Interest to Citizens of the Kingdom

B. B. Tyler

The five congregations of Disciples of Christ in Denver will engage in an evangelistic campaign during the month of January.

J. T. Stivers, evangelist, will co-operate with Pastor J. B. Haston of the East Side Church.

J. B. Hundley and wife of Canon City, will conduct meetings in the South Broadway church.

The Berkeley church probably will not join in this movement, since for the present it has no pastor. F. W. Henry, a member of the South Broadway church, preaches every Lord's day in the Berkeley church and will continue to do so until about the first of May, at which time, it is hoped, a pastor will be installed.

Flournoy Payne, late pastor of the Berkeley church, is spending a season with the congregation at Rifle, Colorado. J. T. Stivers is with him in a successful evangelistic campaign.

Brother Payne is a fine man, a good pastor and a good preacher. After Jan. 1, 1907, his services may be secured as pastor. Address Flournoy Payne, 4180 Xavier street, Denver, Colorado.

Good tidings come in from every section of this great commonwealth concerning the progress of the Kingdom. The horizon is bright with promise.

A remarkable thing is taking place in the Central church, Denver. W. Bayard Craig, pastor. The average attendance in the Sunday school exceeds 400. One Lord's day 460 were in attendance. For years this old downtown church had a Sunday school with an average weekly attendance of from 125 to 150. The highest number reached in those days was 200. Such a revival as that in the dear old Mother Church causes my heart to leap with joy. This character of revival is needed in many of the congregations of the Saints.

• • •

The South Broadway church is spending \$5,000 in improvements in its splendid auditorium. This church has the unique distinction of receiving in the regular offering, on the Lord's day, more money than it needed for regular current expenses. The excess for May, June, and July was a fraction over \$400.00; the excess in September and October was \$184.00. The offerings for the last three Lord's days were as follows: Dec. 9, \$186.15; Dec. 16, \$155.68; Dec. 23, \$226.00. This church has given up entertainments

as a means of raising money. Giving to the Lord is an act of worship. The pastor believes in, preaches and practices the payment of a tenth of his income to the Lord. This is the minimum amount. He testifies that he never lived as well—never had as much money for his own use—as since he entered into partnership—into actual, not merely formal, partnership—with our Lord Jesus Christ. Many of the members of this church are tithers. In this fact is seen the real secret of its present splendid financial condition.

If you want financial prosperity in your congregation do as the Austin (Ill.) Christian church, and the South Broadway church (Denver) have done, and you will find a new and vigorous life in every department.

The South Broadway church is hoping to become a Living Link in the Foreign Mission work with the approaching March offering. The present pastorate began October 21, 1900. In 1900 the church gave nothing to foreign missions; in 1901 it gave \$16.00; in 1902, \$67.75; in 1903, \$76.00; in 1904, \$62.43; in 1905, \$75.00; in 1906, \$177.26. The church is hoping that the March offering will be \$600.00.

We are having, as an interesting feature in our Wednesday evening meetings, "Fresh Facts from Foreign Fields." Almost one hundred persons, about a month ago, agreed, in writing, to read missionary literature that might be sent to them. Good literature is sent every week.

• • •

The World's Sunday School Convention, in Rome, next May, promises to be the greatest Sunday school convention ever held. There were eighteen hundred accredited delegates in the Jerusalem convention in 1904. The Rome convention will be much larger. A feature of the convention will be a great meeting in the Coliseum, where Christians, in ancient times, fought with wild beasts and where the blood of martyrs freely flowed. Only a few years have passed since Protestant Christians were first permitted to hold meetings in Rome. What changes have taken place—are even now in progress!

• • •

The International Sunday School Les-

sons for 1907—"From Creation to the Death of Samuel"—furnish a wonderful opportunity for investigation, research, instruction. In the first lesson we are brought face to face with science and with the most ancient literature. Great progress ought to be made during the year in a knowledge of the Bible.

Besides such books as Peloubet's "Select Notes," "Tarbell's Teachers' Guide," and "The Lesson Commentary" from the press of the Christian Publishing Company, St. Louis, the wideawake teacher will want, of course, "Josephus," "Edersheim's Bible History," Goodspeed's "History of the Babylonians and Assyrians," McCurdy's "History, Prophecy and the Monuments," Pratt's "Studies on the Book of Genesis," the "Code of Hammurabi," with such discussions of this most ancient "code" as that by Prof. W. W. Davies, "The Codes of Hammurabi and Moses," and "The Laws of Moses and the Code of Hammurabi," by Stanley R. Cover, M. A., etc., etc. Such a teacher as I have in mind will use to great advantage, both to himself and his scholars, "The Ideas that have Influenced Civilization"—especially volume one. This great work, in ten volumes, is issued by the "University Research Extension," Auditorium Building, Chicago, Ill. It places before the English reader, without note or comment, "Original Documents" containing "the ideas that have influenced civilization." The editor is Oliver J. Thatcher, Ph. D., of the Department of History in the University of Chicago.

The first volume contains "The Babylonian Account of Creation," "The Chaldean Flood Story," "The Legend of Sargon," "Ishtar's Descent Into the Nether World," "The Egyptian Book of the Dead," "First Hand Observations," on Egypt, by Heroditus, "Vedic Hymns," etc., etc.

We are, in these studies, the International Sunday School Lessons for 1907, to consider the beginning of the most extraordinary people on earth—namely, the Jewish people. The Hebrews came in contact with the Assyrians, Babylonians, and Egyptians, in the beginning of their career. How were the Jews affected by them? What did they learn from them? Place the literatures side by side and see.

Denver, Colorado.

Keep your mind free from evil thoughts.



### A YEAR'S REPORT AND A WORD ABOUT C. R. SCOVILLE.

The year 1906 had been a great year for the church at Connersville, Ind. It required the united efforts of all the members to carry the financial burden that came with the new church building that year. The Christian training and culture that came with the building enterprise was a greater triumph than our \$40,000 building itself.

The work of 1906 began with only 432 members, but most of them had been tried as by fire. The motto for the year was "Connersville for Christ," and we succeeded in getting Chas. Reign Scoville for a meeting in March. This meeting was like a new birth to the church.

In the "Evangelist" of Dec. 13, page 1612, a writer speaks of some evangelists who are "striving after a record," and



Charles Reign Scoville.

says "It is for us (the evangelists) to be faithful in seeking to change men from the sinful and worldly life, rather than to establish a record."

If any are working for a "record only" I am glad they have failed in their unworthy undertaking, and that God has this year given the first place, in point of numbers of converts, to one of the humblest among us, who, though he holds the "record," did not secure it by any motive so base; who remembers his "responsibility to God"; whose converts here "were pricked in their hearts" and who has placed himself in a relationship to God such as enables him to be used as no other man is being used among us. There were 660 added here in the Scoville meeting. Not only has the church been builded up in numbers, but among those numbers are many of our truest members. The converts of the year are many of them as loyal to the church as the old guard that builded the building. The president of the Senior Society of Endeavor, the two superintendents of the Intermediate Endeavor, the leader in the Mission Study Class and many of the teachers in the Sunday school have been chosen from the converts of the year.

The Sunday school, prayer meeting and church attendance have more than doubled. There have been additions every week of the year save five. The pastor has had 142 additions.

The total added during the year was 784.

The present membership is 1,128.

The debt on the church building was reduced \$9,077.63, and is now \$9,250.

The total offerings of the year were \$13,801.45.

A new parsonage will soon be ready for occupancy. This is the writer's fifth year as pastor. The church is united and happy.

Yesterday's morning service was spent in planning for the year 1907.

James C. Burkhardt.

### EDUCATION DAY.

Most of our churches have not discovered the dearth of preachers by the difficulty which they have experienced in suitably supplying their own pulpits. And yet many of them may fancy that because there were many applicants for the vacant place there are more preachers than churches, and that the only difficulty was in finding one just suited to their peculiar needs. A little inquiry will show that practically all of the men who seek any particular pulpit are already employed, and that when one church secures a preacher it leaves another vacant. As a matter of fact we have only about half as many active preachers as churches, and inasmuch as the time and strength of more than half of these is engrossed by an equal number of churches, we have left some two thousand preachers to supply eight thousand churches. Many of these have preaching more or less regularly part of the time; most of them occasionally. Even the churches that endeavor to have preaching regularly lose several months every year or two by changing from one preacher to another. Our strongest churches are frequently left from two to six months without regular ministry. We are so accustomed to this that we scarcely stop to reflect how vast a loss it involves. Perhaps we have not yet considered at all what great gain we miss by not having ministers for all our churches and evangelists for all our opportunities. There are openings innumerable where men with only a high school education, a full knowledge of the Word of God, and a deep consecration to the cause can be eminently useful. But most of the calls are for men of thorough education.

Now a good education is not an accident. Wise and careful provision is to be made for it by at least three parties. There must be one to establish and equip the school; there must be another thoroughly qualified and devoted to teach in that school; and the student must make definite and sometimes heroic choice and follow up his decision with persistent earnestness before education becomes an accomplished fact. Education Day is for the encouragement of all three of these factors. The responsibility for all three rests upon the church. No one else will found and equip our schools for us. We cannot depend upon others than our own members for teaching in these schools, and these must have constant sympathy and support. And our young people will not in very large numbers make choice of the gospel ministry unless we encourage them to do so. The supply follows the demand. Let there be a clear, strong and constant demand for Christian colleges and the money can be raised to build and support them. Let there be persistent cry for Christian teachers and the ablest men of our brotherhood will devote themselves to this high calling as they should. Let the demand for trained ministers be as widely advertised as is

the cry of the farmer for harvest hands, and strong young men in sufficient numbers will lay aside the allurements of worldly callings and devote themselves to preaching the Word.

Fundamental to everything else by which we hope to celebrate our Centennial in 1909 is the adequate supply of preachers. We need an educated membership such as can be supplied only by our own colleges. But our immediate and woeful lack of preachers is so much greater today that there is not time to emphasize the other until we shall be in the way at least to meet this. Every man who is preaching ought to give at least one Lord's day in a year to this vital matter. Our pioneers were perpetually on the lookout for ministerial timber, and our first churches gave eager encouragement to every young man who showed any aptitude and preference for preaching. Let us come to the celebration of the Centennial with a revival of the early enthusiasm in recruiting the ministry. Every church in the brotherhood can declare itself by taking an offering the third Lord's day in January for Christian Education, and forwarding it at once to the college of its choice. No matter what may be its circumstances or what the other calls may be upon it, one day in the year this cause should have right-of-way. It is not a matter of choice with us, but we face a necessity. While the offering should be large and generous as the need is vast and imperative, the principal question is not how much, but whether. The results of prompt and general action on the part of our churches will tell in a mighty advance that will continue to show its influence throughout the years to come.

W. R. WARREN,  
Centennial Sec'y.

### PREACHERS SHOULD NOT BE RESTRAINED.

Rev. W. J. Townsend, in speaking of ministers of his own denomination, makes the following criticism, which will be valuable for the ministers of every denomination:

"The great need of the present generation of preachers is to let themselves go. There is too much effort after phrase-making, after mere refinement of style and correctness of delivery. An infusion of a fuller evangelicism and of a more fervid enthusiasm would give an acceleration of power to the ministry, and new life to the churches. There is a manifest growth in these directions, due to the deepening desire for a new baptism of fire. There are ministers in the ranks who might achieve extraordinary exploits if they could catch the holy power of Mr. Meyer or Dr. Horton, or if they could be suffused with the energetic fervor of Dr. Clifford, or Mr. Horne, or Mr. Aked. There is much to hope from the present ministry. It has a large reserve of power which should be called into play, it has understanding of the times, it has a keen sympathy with the social needs of the masses and with the crying question of Sunday school reform. These things give assurance of advancement and achievement in the immediate future.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating drinks.



## Encouraging Reports from the Chicago Churches

W. S. Lockhart is living at 5467 Lexington avenue. He is preaching for the congregation in Chicago Heights and has additions at nearly every service. There were two accessions last Sunday, making eight since the last report.

Dr. Osgood spoke last Sunday morning at the Ashland Church to a fine audience. There was one addition recently. W. R. Moffett is leading in the heroic efforts of his people.

The audiences at the regular services of the Irving Park Church are uniformly excellent. W. F. Rothenburger, with the consecrated help of his talented wife, has ever some new enterprise for his loyal church forces.

The life of the Garfield Boulevard Church is maintained with an unwavering and continuous interest. This congregation mothers a boys' club with a membership of 25. Ten of these boys have come into the church under the ministry of A. W. Fortune. A similar club for girls is in contemplation.

While studying at the University of Chicago, Guy Hoover has preached for 15 months in West Pullman. Under his ministries the church has received 40 members. This period has brought the consummation of an unceasing effort to free the congregation from the debt on its building; \$1,124 was raised, the last \$100 being contributed by the Chicago Christian Missionary Society.

The Evanston church had one addition last Sunday. Pledges were taken for the financial budget of the year which amounted to \$2,268. This will be increased to \$2,500 at least. \$300 of this total will be given for missions. There are 120 resident members in this church. About 90 per cent of the membership is represented in regular contributions for current expenses. W. D. Ward is pastor.

William C. Hull of East Chatham, N. Y., who has accepted a call to preach for the First Church during the absence of Dr. Willett, was with the church last Sunday. Dr. Willett will leave the pulpit of the First Church at the close of this month, and will sail with his Travel Study Class February 2.

Mr. E. M. Bowman, the president of the Chicago Christian Missionary Society, and his family, will go abroad early next month. Mrs. Bowman and Robert will remain abroad until late in the year, Mr. Bowman returning after a two months' visit in England and on the Continent.

At the West End Church, City Evangelist Sumner T. Martin has arranged several unique special services in preparation for a revival meeting. Thursday evening, Jan. 3, Mrs. Lucy Page Gaston, president of the Anti-Cigarette League, was the speaker. Friday, Jan. 4, the Gideons had charge of the meeting. Last Sunday evening the Wesley Praying Band composed of 11 laymen of several denominations, had charge of a union Christian Endeavor meeting and the evening church service. The Moody Evangelistic Band directed the meeting Monday night of this week. C. G. Kindred spoke Tuesday evening; E. A. Henry, Wednesday evening; A. T. Campbell will preach Thursday evening and A. W. Fortune Friday night. After that time S. T. Martin will preach every night. There were two confessions last Sunday.

Sumner T. Martin has returned from a week's visit in Ohio during which he

preached for his former church in Bellaire, O. The present pastor is W. D. Van Voorhis under whom this great congregation is growing and prospering splendidly.

There were four hundred and eighty present in the Sunday school of the Jackson Boulevard Church last Sunday. Stephen J. Corey spoke at the morning service and the pastor, Parker Stockdale, preached in the evening to the largest audience since his coming to this church.

Dr. Osgood, the missionary, who was in the city for the missionary rally, spoke at the Sheffield Avenue Church last Sunday evening.

There were six additions last Sunday

of the Englewood Sunday school. Prof. C. B. Jackson is the superintendent and W. C. Pearce associate superintendent. The installation address was made by the pastor, C. G. Kindred. This is one of our largest Sunday schools, fully organized in five departments and succeeding so well in its work that larger quarters must be provided.

Dr. Willett made the address at the special installation services of the Christian Endeavor Society of the First Church last Sunday evening. Miss Virginia Watson is the president, under whose leadership an excellent beginning has been made in the work of the year. Mrs. J. M. Dawson is the new superin-



William C. Hull, First Christian Church, Chicago, Ill.

in the regular services of the Englewood Church, four of them by confession. In the morning there was a special installation service of the officers and teachers

tendent of the First Church Sunday school. For several years formerly she held this office and succeeded well in its labors.

### FOREIGN MISSIONARY RALLY.

Secretary Stephen J. Corey and Dr. E. I. Osgood, of China, spoke in the churches of the city last Sunday and conducted a Foreign Missionary Rally at the Englewood Church on Monday. The attendance at the rally was not large, due in great part to bad weather, but all of the churches were represented in the rally and rain without did not dampen enthusiasm within. In the morning addresses were made by Secretary Corey and Dr. Osgood. Geo. A. Campbell also spoke on "Our Centennial Program" and W. F. Shaw made a stirring address on "Stewardship." In the afternoon W. S. Lockhart, of Chicago Heights, spoke upon "The Missionary Mandate." Other addresses were as follows: W. D. Ward, of Evanston, on "Our Work in India"; Parker Stockdale, of the Jackson Boule-

vard Church, on "Missions, the Heart of Our Plea"; A. W. Fortune, pastor of the Garfield Boulevard Church, on "The Preacher in His Relation to Missions"; W. F. Rothenburger, pastor of the Irving Park Church, on "Missionary Motives"; E. S. Ames, minister of the Hyde Park Church, on "The Grace of Giving"; and Guy Hoover, of the West Pullman Church, on "The Need of Missionary Education." W. C. Hull and C. G. Kindred had part in the devotional exercises of the rally. Dr. Osgood proved himself a rousing speaker, as well as a successful medical missionary. His afternoon address was especially interesting as he related incidents of his work in China and told of the splendid successes of medical work on the foreign field. The ladies of the Englewood Church served a delightful luncheon for the visitors.

# WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers

M. M. Nielson, pastor at Rocky Ford, will assist J. E. Pickett, pastor of the Highlands Church, in Denver, Colo.

D. R. Bebout, of Effingham, Ill., will be employed full time in the work of the seventh district of Illinois.

F. M. McHale has closed his ministry in Holington, Kans., and taken up the labors of his new pastorate in LaFayette, Ill.

W. J. Lockhart and W. E. M. Hacklman will assist Pastor Craig in the Central Church, the Mother Church in Colorado.

Mrs. Dwight R. Sprague, singing evangelist, may be secured for meetings. She can furnish song books. Address her at Princeton, Ind.

Mrs. N. H. McCorkle, pastoral helper of the Lenox Avenue Union Church, New York City, has been compelled to resign because of ill health.

J. Edward Cresmer has the heartiest co-operation of the membership of his church in Ashland, Neb. Additions are frequent and the outlook for the year is flattering.

E. C. Davis has closed his work at Red Cloud, Neb., to accept a call to the pastorate of the congregation at Hebron, his successor in the Red Cloud pulpit has not been secured.

Thomas Wallace preached recently for the church in Shelby, Ohio, and lectured two nights on his travels in the Orient. Shelby has one of our most wide-awake Sunday schools in central Ohio.

E. P. Wise and his church in East Liverpool, Ohio, are in the midst of a stirring meeting in which a liberal use of the literature of the Disciples is one feature of the plans for the revival.

Dr. B. B. Tyler, Denver, Colo., requests all Disciples of Christ who expect to attend the World's Sunday School convention in Rome next May, to send to him their names and addresses at once.

One of the most appropriate New Year's meditations which came to our desk was the message of B. A. Abbott, of Baltimore, to his people, which was artistically printed for distribution to the membership.

At the invitation of Chancellor H. A. Bucktel of the University of Denver, recently elected governor of Colorado, Dr. B. B. Tyler preached the University Convocation Sermon January 6. His subject was "Christianity and Culture."

H. J. Hostetler, minister of the church in Virden, Ill., and his wife, join in a New Year's greeting to the members of the congregation printed in neat booklet form giving pictures of the pastor and his family and the church house.

There were seventy-five additions to the church in Clay Center, Neb., during the last year. This brings the membership of the church up to two hundred and thirty-five. \$1,757 was raised for all purposes. A. G. Smith is the wide-awake pastor.

Dr. H. O. Breeden is co-operating with J. P. Lichtenberger in a church rally and revival campaign with the Lenox Avenue Union Church, New York City. This will be a short meeting intended chiefly for deepening the spiritual life of the men and women of the church.

G. E. Ireland, the pastor of the Carondelet Church in St. Louis, resigned in November to become the city missionary of St. Louis. He is succeeded in the pastoral labors with the Carondelet Church by Dr. J. G. M. Luttenberger, who is a preacher and practicing physician.

A young men's chorus is a special feature of the work of the Christian Endeavor Society of the church in Atchison, Kans. The churches of the city joined in union services in observance of the week of prayer, our church and the pastor, W. T. Hilton, heartily co-operating in these services.

The office of the Christian Church was brightened this week by a call from Menzo B. Ainsworth, pastor of the First Church of Danville, Ill. Brother Ainsworth succeeds J. H. Smart, who had so prosperous a ministry in the Danville Church, and is looking forward to a pleasant and successful year's work.

The congregation in Elgin, Ill., has been reorganized as a living link mission of the Englewood Church of Chicago. The number of members is thirty-two and they are meeting in the Masonic Temple. W. D. Endres will preach every Sunday for this congregation, while pursuing his studies at the University of Chicago.

Miss Glendora Snider has completed one year's study in the Moody Institute, Chicago, Ill., in preparation for her work as a singing evangelist. She is at present in a meeting at the West End Church, of Chicago, after which she will return to her home in Tilden, Neb., where she may be addressed by pastors and evangelists desiring her services as singer.

J. H. Bullock, who will graduate this year from Eureka College, closed his work with the church at Minonk, Ill. December 30. The following Sunday he began to preach for the congregation at Nunda, Ill. During his ministry at Minonk the offerings for the church for the year were doubled and the membership of the church increased by 26 additions. Everything points to a prosperous year in this new field.

The annual meeting of the First Church in Keokuk, Ia., gave evidence of fine growth during the ten months that M. J. Nicolson has been with the church as pastor. The present membership of the church is three hundred and ninety. There have been thirty-six additions to the church. The total receipts for the year were \$2,142.86. A mortgage of long standing on the church building was paid and there is almost \$100 in the treasury.

J. E. Davis has been with the church in Beatrice, Neb., for one year. This time of his service as pastor has been an era of remarkable prosperity for the

congregation. One hundred and forty-five sermons and addresses and over thirteen hundred calls give good evidence of the activity of the minister. During the year there were one hundred and seventeen additions, most of them by confession, which represented a net gain of one hundred. The missionary offerings have been increased and there have been a large percentage of growth in every organization of the church. A new building is in course of erection, which, when completed, will be one of the best in the brotherhood in any of the western states. Pastor and people are to be congratulated on their prosperous year.

Norman H. Robertson, the pastor of the church in Colfax, Ill., conducted a Bible class last year which studied the "Prophets of Israel," by H. L. Willett, and also for a short time the "Messianic Hope," by Shailer Matthews. The work of the class will be continued the coming year. In every department the Colfax Church is prospering under the ministry of its consecrated pastor.

The climax in the work of the church in Bloomfield, Iowa, was reached in a mortgage burning service December 30. The debt was \$867. During the year the pastor, F. D. Ferrall, received one hundred into the church. Sixty-two of these at Bloomfield and thirty-eight at Stiles, Ia., in the same county. The congregation faces the new year free from debt on its property and \$500 on hand as the beginning of an organ fund. H. A. Northcutt, who recently passed away, was to have held a meeting for this church during the present month, and the church is mourning the loss of this man whom they had known to love.

## A BANKER'S NERVE

Broken by Coffee and Restored by Postum.

A banker needs perfect control of the nerves and a clear, quick, accurate brain. A prominent banker of Chattanooga tells how he keeps himself in condition:

"Up to 17 years of age I was not allowed to drink coffee, but as soon as I got out in the world I began to use it and grew very fond of it. For some years I noticed no bad effects from its use, but in time it began to affect me unfavorably. My hands trembled, the muscles of my face twitched, my mental processes seemed slow and in other ways my system got out of order. These conditions grew so bad at last that I had to give up coffee altogether.

"My attention having been drawn to Postum Food Coffee, I began its use on leaving off the old kind, and it gives me pleasure to testify to its value. I find it a delicious beverage; like it just as well as I did coffee, and during the years that I have used Postum I have been free from the distressing symptoms that accompanied the use of coffee. The nervousness has entirely disappeared, and I am as steady of hand as a boy of 25, though I am more than 92 years old. I owe all this to Postum Food Coffee." Name given by the Postum Co., Battle Creek, Mich. "There's a reason." Read the little book "The Road to Wellville" in pkgs. All grocers.

## CHARLES REIGN SCOVILLE AT HOME.

It was a source of much pleasure to the people of the Metropolitan Church of Christ in Chicago that their pastor, Charles Reign Scoville, and his wife were able, during their brief period of rest from their labors in the evangelistic field, after the great meeting at Indianapolis, to worship at the home church on December 23d.

The Metropolitan Church rejoices with Brother Scoville in the wonderful success that has been granted his efforts in the field the past year, resulting in a glorious harvest of more than 5,000 souls for Christ. The church is also gratified over the prosperous condition of the Metropolitan Church Building Fund, and the hopeful outlook for a reasonably early realization of its dream of a great institutional church, that shall be able to carry on the work of the Master in the only way that can succeed in the great city of Chicago. Brother Scoville had a meeting with the official board of the church on Sunday afternoon, which was attended by nearly forty members, including heads of the various departments, the deacons and elders, and submitted to the board a most satisfactory report of the progress made along this line.

As Brother Scoville desired to rest for at least part of the day, Rev. A. T. Campbell, who is very ably carrying on the home work in Dr. Scoville's absence, conducted the morning service, and Brother Scoville preached in the evening. Just before the sermon he presented to Brother Campbell, on behalf of the church, a handsome watch, which was a Christmas gift from the people of the church, offered as a slight token of the love and esteem which they have for him.

All departments of the church are doing good work, and the outlook for 1907 is very promising.

Chicago, Ill.

Olive Bissell.

## THE HIDDEN GOD.

(Continued from page 30.)

reality, the symbol and anticipation of a universal and eternal truth? In a day when men were not ready for the universal truth they believed the partial truth. There grew up the belief in the Virgin birth, and the immaculate conception. Purity and holiness were turned over to miracle. Men regarded that as unclean which God had made clean, and could not see that God was waiting to teach them that in the profoundest and holiest sense every human life that struggles out into the light is conceived of the Holy Ghost, and that in the love and loyalty of human hearts there is the overshadowing of the Most High, and that forevermore all

"Motherhood is priced  
Of God at price no man may dare  
To lessen or misunderstand.  
Virginity eternal signed and sealed  
Upon all motherhood."

We shall surely see in the end that nothing is gained for religion, nothing for the true nurture of the spirit, by putting God, his approaches and relations to us, into the exceptional, the unusual, the miraculous—by thinking of the divine as there, and the human as here. God will become of avail as a reality and inspiration, by our ability to think of Him as the hidden presence in all the laws, and functions, and relationships of our multi-form life—and if the thought weighs us

down with humility, so that we exclaim "Lord, I am a man of unclean lips and not worthy to appear before thee," He will lift us up as He did the prophet and say to us again—Son of man stand upon thy feet that I may speak to thee."

## SERMON SUBJECTS.

George B. Van Arsdall, Cedar Rapids, Ia.: "Christ the Desire of All Nations."

H. L. Willett, First Church, Chicago: "The Gates of To-morrow."

Claire L. Waite, Milwaukee, Wis.: "The Church and Social Justice."

Robert Lord Cave, West Side Church, San Francisco: "Work and Culture."

C. C. Morrison, Monroe Street, Chicago, Ill.: "The Ascending Life."

Bruce Brown, Mansfield, O.: "Life's Compensations."

I. J. Cahill, Central, Dayton, O.: "The Transient and Permanent in Religion."

## THE ULTIMATE NATION.

Richard Burton in the January Century. Once Babylon, by beauty tenanted,

In pleasure palaces and walks of pride,  
Like a great scarlet flower reared her head,

Drank in the sun and laughed and sinned and died.

Where Tyre and Sidon teemed with ships  
aloat,

The wharves are idle and the waters  
lone;

And to the Temple that was His abode  
In vain Jerusalem recalls her own.

Brooding the bygone from her sculptured  
seats,

In living rock her mighty memories  
hewn,

Along the Nile, wonder of water streets,  
Old fertile Egypt is a stranger's boon.

Mark Athens, breathed upon by breath  
of gods,

With bards and sages to reveal her  
signs,

Leap like a flame above life's iron clouds,  
To fall in ashes upon vacant shrines.

And Rome, firm-founded in a wide em-  
prise;

Her laws and legions, her imperial  
goal,

Avail not when her sometime honor dies,  
Smothered in shows that kill the  
mounting soul.

Such names of pride and power have  
been brought low,

Lapsing alike into the cavernous  
years;

Out of the grayness of the long ago  
Their ghosts flit homeless and we  
guess their tears.

The destiny of nations! They arise,  
Have their heyday of triumph, and in  
turn

Sink upon silence and the lidless eyes  
Of fate salute them from their final  
urn.

How splendid-sad the story! How the  
gust

And pain and bliss of living transient  
seem!

Cities and pomps and glories shrunk to  
dust,

And all that ancient opulence a dream.

Must a majestic rhythm of rise and fall  
Conquer the peoples once so proud on  
earth?

Does man but march in circles, after all,  
Playing his curious game of death  
and birth?

Or shall an ultimate nation, God's own  
child,

Arise and rule, nor ever conquered be;  
Untouched of time because, all unde-  
filed,

She makes His ways her ways eter-  
nally?

## RUSSIAN RAILWAYS EMPLOY WOMEN.

The number of women employed on the Russian railways is increasing. According to the latest official returns there are now working on the twenty-five Russian State railways, no fewer than 22,000 women as gatekeepers, clerks, telegraphers, etc. The average wage varies from 130 to 135 rubles yearly (\$65 to \$70). The extremes are very great. Thus, the women clerks receive on an average of from 450 rubles to 460 rubles, or about \$230, while the women attending at the station are paid only 40 rubles, or about \$19.50, a year, in addition to free lodging and a few extras.

## CHILD-SONG.

He that hath to life beguiled  
By the clinging of a child  
Hath, I know, great store of grace,  
And with Love a dwelling place;  
For all heaven hath dreamed and  
smiled

In the sweet face of a child.

—Frank L. Stanton.

## NEVER TIRES

Of the Food That Restored Her to Health.

"My food was killing me and I didn't know the cause," writes a Colorado young lady: "For two years I was thin and sickly, suffering from indigestion and inflammatory rheumatism.

"I had tried different kinds of diet, plain living, and many of the remedies recommended, but got no better.

"Finally, about five weeks ago, mother suggested that I try Grape-Nuts, and I began at once, eating it with a little cream or milk. A change for the better began at once.

"To-day I am well and am gaining weight and strength all the time. I've gained 10 pounds in the last five weeks and do not suffer any more from indigestion and the rheumatism is all gone.

"I know it is to Grape-Nuts alone that I owe my restored health. I still eat the food twice a day and never tire of it." Name given by Postum Co., Battle Creek, Mich.

The flavor of Grape-Nuts is peculiar to itself. It is neutral, not too sweet and has an agreeable, healthful quality and never grows tiresome.

One of the sources of rheumatism is from overloading the system with acid material, the result of imperfect digestion and assimilation.

As soon as improper food is abandoned and Grape-Nuts is taken regularly, digestion is made strong, the organs do their work of building up good red blood cells and of carrying away the excess of disease-making material from the system.

The result is a certain and steady return to normal health and mental activity. "There's a reason." Read the little book "The Road to Wellville" in pkgs.





## Home and the Children

### "CROSSING THE BAR"

"Nothing that Tennyson has ever written," declares Dr. Henry van Dyke, "is more beautiful in body and soul than 'Crossing the Bar.' It is perfect poetry—simple even to the verge of austerity, yet rich with all the suggestions of wide ocean and waning light and vesper bells; easy to understand and full of music, yet opening inward to a truth which has no words, and pointing onward to a vision which transcends all forms; it is a delight and a consolation, a song for mortal ears, and a prelude to the larger music of immortality."

As a poem, this exquisite lyric has already won a foremost place in our language; and as a hymn, it is steadily increasing in popularity.

The present Lord Tennyson writes: "Crossing the Bar" was written by my father in his eighty-first year, on a day in October when we came from Aldworth to Farringford. Before reaching Farringford he had the 'Moaning of the Bar' in his mind, and after dinner he showed me the poem written out. I said, 'That is the crown of your life's work.' He answered, 'It came in a moment.'"

Space forbids that we give even a hurried review of the life-work of the great poet who wrote these tender lines "in the white winter of his age," but since it is so intimately associated with his last days, and was sung for the first time, as an anthem, at his funeral, there is peculiar fitness in recalling just here some of the very interesting events connected with his death and burial.

On the morning of Thursday, October 6, 1892, at half one o'clock, Alfred Tennyson "passed to where beyond these voices there is peace." One of his physicians, Sir Andrew Clark, said that it was the most glorious death he ever witnessed. There was no artificial light, the room being "flooded and bathed in the light of the full moon streaming through the oriel window." The midnight silence was unbroken save by the autumn wind as it gently played through the trees surrounding the house, a fitting requiem for him who had so often wandered beneath their sheltering arms.

The tide of his life ebbed peacefully out into the great ocean of eternity, and so calmly did he respond to the beckoning hand of the death angel that those who stood about his bed scarcely knew when the end came.

During a wakeful interval on the afternoon preceding his death, he asked for a copy of Shakespeare, and, with his own hands, turned to his favorite lines in Cymbeline:

"Hang there, like fruit, my soul,  
Till the tree die."

These, he frequently declared, were Shakespeare's tenderest words. He fixed his eyes on the page, but did not speak. He may or may not have read the lines.

He soon fell into slumber, and with his left hand resting on the open book, the world-loved poet, weary with the burdens of many years, entered into his longed-for rest. There could not have been a gentler passing of a soul to its Creator.

Hallam Tennyson, in his fine Memoir of his father, thus describes love's last tender ministries: "We placed Cymbeline with him, and a laurel wreath from Virgil's tomb, and wreaths of roses, the flower he loved above all flowers, and some of his Alexandrian laurel—the poet's laurel. On the evening of the 11th, the coffin was set upon our wagonette, and made beautiful with stag's-horn moss and the scarlet lobelia; and draped

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Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea,

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the  
boundless deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;

For, though from out our bourne of Time  
and Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crost the bar.

---

with the pall, woven by working men and women of the north, and embroidered by the cottagers of Keswick; and then we covered him with the wreaths of flowers sent from all parts of Great Britain. The coachman, who had been for more than thirty years my father's faithful servant, led the horse.

"Ourselves, the villagers and the school children followed over the moor through our land toward a glorious sunset, and later through Haslemere under brilliant starlight."

The next day, Wednesday, the 12th, he was buried in Westminster Abbey, his coffin being covered, at the request of the Prince of Wales, with the Union Jack. Vast multitudes thronged the storied building. The nave was lined by members of the famous Light Brigade, successors of the noble men whose distinguished bravery Tennyson immortalized in one of his most spirited poems—"The Charge of the Light Brigade."

"Sunset and Evening Star," set to music by Dr. Bridge, was sung. It is pleasant to have the following graphic picture of the scene at the grave preserved to us by the pen of the daughter of the Dean: "As the procession slowly

passed up the nave and paused beneath the lantern, where the coffin was placed during the first part of the burial service, the sun lit up the dark scene, and touched the red-and-blue Union Jack upon the coffin with brilliant light, filtered through the painted panes of Chaucer's window on the cleared purple space by the open grave, and lighting up the beautiful bust of Dryden, the massive head of Longfellow, the gray tomb of Chaucer, and the innumerable wreaths heaped upon it. In the intense and solemn silence which followed the reading of the lesson were heard the voices of the choir singing in subdued and tender tones Tennyson's 'Crossing the Bar'—those beautiful words in which the poet, as it were, foretold his calm and peaceful deathbed. In the second line, the clear, thrilling notes of a boy's voice sounded like a silver trumpet call amongst the arches, and it was only at intervals that one distinguished Dr. Bridge's beautiful organ accompaniment, which swelled gradually from a subdued murmur, as of the moaning tide, into a triumphant burst from the voices, so blended together were words and music."

"Tennyson retained," writes Dr. Sutherland, "his power of vision and expression to the last. He never wrote anything more exquisite or enduring than 'Sunset and Evening Star.' He had all that makes life sweet and valuable—'love, obedience, troops of friends,'—yet when death came there was 'no moaning of the bar' as he crossed into the haven of eternal peace, for his intellect was unclouded and his faith firm. His life was a long and golden day with a magnificent sunset."

The president of Lafayette College, Dr. Ethelbert D. Warfield, writes: "His after-verse lost the early force, but rallied in one last lyric to give expression to the brave and hopeful soul which made the man a poet; and to reveal, like a ray of the setting sun, the serene beauty of his evening sky. The world was thrilled and gladdened by that little song, and now that he has 'crossed the bar,' we do not need to ask if he sleeps well beyond the sunset."

An interesting incident in connection with the hymn is given by Mr. Henry Pringbe Ford: "On a beautiful afternoon in the early autumn some years ago, I went for the first and only time along the famous Cliff Walk of Newport, Rhode Island. To a lover of the beautiful, the scene was one of indescribable loveliness. On my right were the palatial homes of wealthy men; while at some distance below, and stretching far away to the left, was the great pulsing Atlantic, making its ceaseless plaint to the lofty cliffs. As I neared the end of the walk, the ocean was beginning to reflect the crimson of the setting sun. Soon the great orb sank in splendor beneath the waters, leaving on the surface a pathway of burnished gold and a sky aglow with color. Near-

by yachts, belated by the calm, caught the refreshing evening breeze and sped for the harbor, while far-away ships gave an added touch to the picturesqueness of the well-nigh perfect scene. As I looked out upon the limpid waters, and then up to the magnificent afterglow in the western sky, my eye caught, in the cloudless atmosphere, the gleam of a star, resplendent in its beauty. Instantly there flashed upon my mind the words:

"Sunset and evening star,  
And one clear call for me."

"To me, the 'one one clear call' was not to face death but life; to take my Pilot on board for time as well as for eternity; to feel the need of him as much on the storm-tossed main as when making for the harbor. The 'one clear call' is a trumpet sound to present duty and a splendid stimulus to all to 'follow the Gleam,' as did Merlin. I have always been grateful for the sunset and evening star at Newport and to Tennyson for helping me by his tender lines, to make the experience an ever-present and inciting force to nobler endeavor."

"Sunset and Evening Star" was a favorite of Dr. George Yardley Taylor, the brilliant young physician who gave up his life so heroically at Paotingfu, China, in the massacre of June, 1900. During the days preceding the tragedy, the little circle of men, women and children who were so soon to seal their faith with their blood, frequently gathered about the organ in the Compound and sang the songs of the homeland, now doubly dear and consoling to them because of their helplessness and need; and with pathetic prescience Tennyson's beautiful sunset hymn was always included. It would be difficult to imagine a greater contrast than that which existed between the peaceful surroundings of the gifted author when he "crossed the bar" in the early autumn morning and the wild tumult through which these brave young missionaries went to martyrdom; but we doubt not that the same gentle Pilot who stood in the quiet moonlit chamber while

"The casement slowly grew a glimmering square,"

was also "keeping watch above his own" at the awful carnage, and that after the "sunset and evening bells," he tenderly guided them all—poet and martyrs—to their desired haven, to be with him forever in "a house not made with hands, eternal in the heavens."—The Delineator.

### THE TRAGIC RAPTURE.

Winnow me, Life! winnow and sift me!  
Harrow me, Fate! harrow and lift me!  
Hallow me, Love! wring me and rive me!

Aught but the best, purge me from,  
shrive me!

Lightning-sure Aim! nothing less shift me.

Lightning-sure Touch! thrill me and gift me.

Life! smite thy tragic full chord in me,  
Let it be potently lord in me.

Through my soul glorying float;

Pour through my triumphing throat

Song of the dominant note!

Charlotte Porter in the January Century.

Yield not to discouragement.

Zealously labor for the right, and success is certain.

### IN WINTER.

The valley stream is frozen,  
The hills are cold and bare,  
And the wild white bees of winter  
Swarm in the darkened air.

I look on the naked forest;  
Was it ever green in June?  
Did it burn with gold and crimson  
In the dim autumnal noon?

I look on the desolate garden;  
Is it true the rose was there?  
And the woodbine's musky blossoms,  
And the hyacinth's purple hair?

I look in my heart and marvel  
If love were ever its own—  
If the spring of promise brightened  
And the summer of passion shone.

Is the stem of bliss but withered,  
And the root survives the blast?  
Are the seeds of the future sleeping  
Under the leaves of the past?  
—Ralph Waldo Emerson.

### THE SPIRIT OF PRAYER.

So long as a desire remains in our hearts we are privileged to make it known to God; but we should beware of the spirit of dictation or insistence. Importunity is good, but imperiousness ill becomes a child in his addresses to his Father, or a suitor in his approaches to the Throne. It is not true prayer unless we, explicitly or implicitly, annex to every petition, "If Thou wilt." Read Whittier's poem, "The Common Question." I once heard an aged minister whose memory, now that he has been many years in Glory, is still fragrant in our land, relate an impressive incident. A child in his congregation was very ill—dying, as the doctor thought. Kneeling by the little bed, the minister prayed the Lord to spare him, if it were His holy will; and the anguished mother broke in, "O Lord, spare him, whether it be Thy will or not." Contrary to expectation, the child recovered. An only son, he was fondly indulged, and in early manhood he plunged into extravagance and dissoluteness. Detected in embezzlement, he took his own life. Again the minister visited that home to comfort the mother concerning her son, but she was inconsolable. Her sorrow had a sore aggravation. She remembered her passionate cry twenty years before. "Oh," she said, "how much better if the Lord's will and not mine had been done, and I had laid my boy in his grave, a sweet, innocent child!" Surely she was needlessly reproaching herself and wronging the good Lord. It was not to punish the rebelliousness of her agonized heart that her child was spared. Yet there is here a lesson which we should consider well. God knows and we are ignorant, and we should believingly acquiesce in His dispensations—His withholdings and His withdrawals. The bereavements which we go mourning over all our days we shall recognize in the light of Eternity as our supremest blessings.—Rev. David Smith in British Weekly.

### A RECIPE FOR A PARTY.

Dorothy, with radiant eyes and flushed cheeks, a very June rose of a girl, stood waiting the family's verdict. It was her first real party. Of course she had been to parties all her life, but never before to one where they had an orchestra and city caterers and florists.

"You may each," Dorothy declared, "give me a piece of advice."

"Hold up your head and remember you're as big as anybody." That was Jack, of course.

"Do be careful of your sash when you sit down," Verna urged.

"Just have a happy time, that's all," mother said, with such undisguised pride in her face that Abby Ann hastened to add a wholesome bitter. Abby Ann had been with the family all her life, and had privileges.

"Pretty is that pretty does," she warned. "You just mind that, Dorothy."

But grandmother amended it instantly. "Party is that party does. You'll remember that, too, dear."

The carriage came then and the little June rose was put into it, and for the next two hours had no time to think. Then came a change, a few minutes when it happened that Dorothy had no partner, she felt very queer and "left-out."

Of course some girls had been left out all evening, but she had not thought about it before. Then suddenly grandmother's words came to her: "Party is that party does." If the party did not come to her she would make a party herself.

She walked across to the next lone-some girl and said a word or two to her, and then they went to the next and the next, till there were no lonely ones any more, but a big, merry group. And suddenly Dorothy in the midst of the fun, made a great discovery.

"Why, it's you, and not things, that makes the party!"

When Dorothy was twenty-four she married. It was a happy marriage, but there were ten years when things had to be carefully contrived in the little home and luxuries were bravely denied. Yet, somehow they had many good times in the small house. One day Dorothy heard the matter discussed between her little daughter and a neighbor's child.

"You don't have anything but cambric tea and gingerbread at your doll's parties, and Lena Tolman has frosted cake, but I like yours best. Some way your mother always acts as if it's a party, and Lena's doesn't."

"My mother says it's the way you feel inside, not what you have to eat, that makes it a party," Dorothy's daughter replied.

And Dorothy, overhearing, smiled to herself. "Party is that party does," she murmured.—Youth's Companion.

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## The Evil Choice\*

H. L. Willett

Four great realities the Bible discloses to men. They are God, sin, redemption and eternal life. Two of them appear at the threshold of revelation; for the others, save in dim foreshadowing, men had to wait many days. The first and second studies of this series dealt with God and his creative work. This one deals with sin. Around these two great ideas, God and his service, sin and its results, the entire Old Testament is gathered. It is the struggle of the two, the eternal conflict between good and evil, with which the highest Hebrew thought concerned itself.

The fact of sin is a reality in all human experience, and needs no proof. The natural history of the human heart is a story of departure from the higher good. "Out of the heart proceed evil thoughts," and the long catalogue of unholy desires. But the origin of sin is one of the problems which every generation has set itself to solve, and none has attained the answer. The early Hebrews found no solution save in the thought that in some mysterious manner God brought or permitted evil to fall upon man for purposes of discipline and for His own glory. So Pharaoh was hardened and the sons of Eli brought to the flowering of sin which issued in death. Later reflection, however, found refuge from this implication of God in evil, in the view that an opposing force, personal and potent, is the cause of sin and disaster. The doctrine of Satan took form only gradually. In Job (1:6) where the term first appears, it is an office, not a name. The Satan is the guardian spirit of the earth, commissioned to test all men, that their motives may be known. In Zechariah (3:6) Satan is the accuser of the people of God, and in the time of the Chronicler (1 Chron. 2:1, cf. 2 Sam. 24:1) he is the cause of evil. The doctrine was by that time, well on toward the large and definite proportions which it reached among the Jews of New Testament times.

Between the early and the late Hebrew teaching on the subject stands the narrative of our lesson. The prophetic teaching now rejects the possibility that God can be the author of evil, but has not yet placed the responsibility upon any other supernatural being. Meanwhile a partial solution is found in the selection of one of the creatures of the earth, the most cunning and malignant of them all, as the source of temptation. The belief in the subtlety and malevolence of the serpent has been cherished among many races as is well known. That the creature was regarded as the seductive power of evil is more than probable. A Babylonian cylinder of the period between 2000 and 2700 B. C. represents a man and woman seated on either side of a palm tree, reaching out their hands to grasp its fruit; while a serpent rears itself behind the woman as if inciting her to partake. The connection between this representation and the biblical story seems obvious. It is the effort of the Revelator to identify the old serpent and the great dragon of his vision with Satan, the devil and opponent of the saints (Rev. 12:9).

This narrative of the garden, the tree, the serpent and the tempted mortals is a portion of the same story of primitive times which begins at Gen. 2:4, and gives the second account of creation. It is the work of a Judean prophet of the early period of the Old Testament, and lays particular emphasis upon the evil results of sin. The supreme business of all the prophets was to reveal the nature of God and exhibit the disasters which invariably follow in the wake of sin. No story could more impressively urge this truth than the one here chosen. It has the double value of giving answer to the age-long question as to the origin of evil and of demonstrating its ruinous effects.

The historicity of the story it is not necessary to emphasize. There are still to be found some students of the Bible who believe that the location of paradise may be found and that the events of our lesson took place as actual facts. Others find the value of the narrative, as in the case of the parables of Jesus and the allegories of the prophets, not in the actual character of the incidents but in the lessons which the prophet wished to enforce by them. The truths of religion are greater than any means which may be employed to illustrate them.

And yet no record of facts could be truer to the experiences of human life than this. Men may debate fruitlessly the question as to whether or not there was a garden and a seductive serpent, just as they argue over the literal nature of the incidents of the parable of the lost son or of the rich man and the beggar. But behind the story is the truth it was intended to teach, that sin is the result of listening to evil voices, whether within or without the soul, voices that allure it to a choice that is less than the best. When the first self-conscious beings, wherever they may have appeared, or however intelligent or brutal they may have been, were confronted with the alternative which demands choice, and took the lower rather than the higher, measured by whatever standard of good they possessed, at that moment sin entered the world. This is the lesson taught by our story of the temptation of Adam and Eve, and all the generations have known that it was true. For no man or woman has ever passed through life without finding himself in the garden and hearing the alluring words of the tempter, and all save One have eaten of the forbidden fruit and have been driven out from paradise. In this the story of the tree and the story of the race perfectly agree.

Some questions there are which meet one at the doorway of this lesson. The first is the age-long inquiry, Why should an almighty Creator have permitted sin to enter a new-created world, to blight and destroy? The answer is near every man who attentively asks the question. Freedom of choice is essential to a moral universe. There might have been a world in which no one could be allowed to sin. But that would have been a world without knowledge of right or wrong and without power to choose. In such a mechanical world no value could attach to conduct. Freedom is essential to morality, for only he who chooses can

be either good or bad. Even God could not bring into being a moral universe and exclude from it the possibility of sin.

A second question relates to the teaching of this and similar lessons to little children. Many parents and teachers are finding it difficult or impossible to use these stories in their religious instruction because they do not accept them as literally true.

Perhaps such people are not keeping in mind the familiar principle that many things are true which are not fact. The value of the stories that stir the hearts of children to honor courage, sincerity, reverence and veracity does not depend on their reality as facts, but upon their appeal to life. Then, too, it must be remembered that fact and fancy lie very near each other in the mind of a child, and that truths clothed in the form of stories abide when the story has ceased to convince. As Tennyson says of the teachings of Jesus, so may one say of these ancient vehicles of truth:

"For Wisdom dealt with mortal powers,  
Where truth in closest words shall fail,  
When truth embodied in a tale  
Shall enter in at lowly doors."

All truth so taught has three stages of apprehension and appreciation by those to whom it comes. There is the period in which the form of the truth is regarded as of equal importance with the truth itself, and faith is easy. Then there comes the time when doubt of the form in which the truth is cast appears to destroy the value of the truth. In this second state many unhappy people find themselves to-day, and their condition serves those of the first class with a text and a warning. But beyond both there is the estate of the student of God's Word who learns that truth makes use of many forms of expression and vehicles of thought which are in no manner vital to it, and which may be removed without impairing its value. When this stage is reached, the essential truth is rediscovered, and henceforth held beyond the reach of doubt.

The great truths of this lesson, which all revelation emphasizes and all experience verifies, are, that doubt of the divine purpose and promise are the beginnings of sin; that temptation usually takes the form of some promise of new knowledge; that companionship in evil makes it the easier to yield to temptation; that the knowledge that comes through sin is cheap, worthless and disappointing; that the results of sin are not the marks of God's wrath but the inevitable consequences of the sin itself; and that the grace of God is sufficient to assure the sinner that there is a way of recovery from sin, through faith in God and the salvation he has provided in the life and sacrificed ministry of Jesus, and that by struggle, not without pain and loss, the victory may be attained. This is the glorious truth foreshadowed by that Protevangelium of the garden of Eden and the sin of man.

**Literature.**—Driver, *Genesis*, pp. 44-61; Kent, *Beginnings of Hebrew History*, pp. 55f; Houghton, *Telling Bible Stories*, pp. 86-100.

**Daily Readings.**—Monday: The Fall and the Promise, Gen. 3:1-15. Tuesday: The Penalty of Sin, Gen. 3:1-24. Wednesday: The Result of Sin, Rom. 5:12-21. Thursday: Conditions of Sal-

International Sunday School Lesson for January 20, 1907. "Man's Sin and God's Promise." Gen. 3:1-6, 13-15. Golden Text.—"For as in Adam all die, even so in Christ shall all be made alive." I Cor. 15:22.



vation, Rom. 8:1-18. Friday: The Plan of Salvation, Acts 2:37-47. Saturday: The Need of Forgiveness, Ps. 51:1-19. Sunday: Blessedness of Forgiveness, Ps. 32:1-11.

## CHRISTIAN ENDEAVOR

By CHARLES BLANCHARD

MORE THAN CONQUERORS: THE VICTORY OVER TEMPTATION.

Topic Jan. 20th. Gen. 3:4-6; Matt. 26:41; Rom. 8:37.

It's the old problem. Why are we tempted? Why does God permit evil in the world? What is it to be tempted? How are we tempted? Let the practical Apostle James make answer: "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death." (James 1:13, 14). The preceding verse is glorious with promise: "Blessed is the man that endureth temptations; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

\* \* \*

"When he is tried"—or proved, suggests the reason for our being tempted. Moral worth is shown in the power of endurance. It is this that makes the chief difference between man and man. It is not so much differences in natural abilities, it is not really a matter of environment or of opportunities. In the great stress of life, in the struggle with destiny, in the battle for breath and for bread, in the strife of souls it is endurance that tells. This is true in the spiritual as in the physical conflict. It is not always the biggest body that has the greatest power of endurance. It is not always the brainiest fellows that win out in the race for scholarship. It is the extra half hour, as President Garfield said, that decides the grades in the final "exams." "He that endureth to the end, the same shall be saved." It is the Master's own statement. Of Moses we read: "He endured as seeing him who is invisible." Of the Christ it is said, "He endured the cross, despising the shame."

"This is the victory that overcometh the world, even your faith." I like the ring of that sentence. It stirs my soul like a trumpet call. It thrills the spirit with the thought of triumph. The secret of endurance is not physical, wholly nor chiefly, but rather spiritual. Paul was in bodily presence weak and as some sneeringly said, in speech contemptible; but his was a victorious spirit. In the midst of manifold difficulties, suffering in body and bound in spirit, he cried exultingly and with a courage that ought to shame our moral weakness: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God." (Acts 20:24).

\* \* \*

Along with great faith, a great purpose serves to mightily strengthen the fiber of physical and spiritual manhood. It is a fact that much of the world's best work has been done by men and women small of frame and even frequently of feeble health. Charles G. Finney, who stirred the consciences of his generation

as few men have, was ordered by his physician to quit preaching, or at most not to preach more than one sermon on Sunday. He was thought to be going down with consumption. Instead of following the advice of the physician he threw his flaming soul on the altar of sacrifice and went out everywhere preaching the word of reconciliation, in trumpet calls to men. And he lived and grew stronger and by his unfaltering faith and flashing zeal and courage never excelled, he became the leader in evangelistic efforts, the effects of which are evident to-day. He verified the words of the great Apostle "Now in all these things we are more than conquerors through him that loved us." After all, dear ones, it is of love—not our own, but of Him who loved us and gave himself for us. Ours is the victory of faith working by love. It is this sort of faith that purifies the heart. It is this kind of faith that saves. We overcome as the saints of old, by the blood of the Lamb and the testimony which we hold. It is the way of triumph—the way He trod!

## THE PRAYER MEETING

By SILAS JONES

THE JOY FROM SERVICE.

Topic, Jan. 23. Luke 10:17-20; Heb. 12:1, 2.

'Rejoice that your names are written in heaven.' He who serves is right with God. In fellowship with God he finds his chief joy. The life that is at variance with the will of God cannot be the happiest life. The sense of security which comes from the confidence that we are building on the eternal principles of justice and mercy is an essential part of true happiness. Take away this confidence and we have left the pleasures of the senses and the question whether there is anything to which a man may reasonably commit himself with unreserved devotion. The apostles of Jesus Christ, after they had been beaten by the Jewish council, "departed from the presence of the council, rejoicing that they were counted worthy to suffer dishonor for the Name." They did not like the beating they got, but they did think well of themselves because they obeyed God rather than men. They understood the first law of happiness. It takes a man to be happy. If you sell your privilege to serve, you are not a man.

God works through us to accomplish his purposes. Through us God is saving the world from ignorance and sin. The teacher who delights to train a child to see accurately and to reason correctly, to love the true, the beautiful, and the good, may feel that every child she helps has received a blessing from God. Whatever we do for the good of humanity is to be thought of as a work of God. Through us God works to give to his children health, physical, mental and spiritual. To believe that this is true puts gladness into the hardest task. There is dignity in labor if by means of it we co-operate with God. We must all earn our daily bread. If we think only of the bread, we are drudges, we are slaves driven by the lash of hunger. A good piece of work brings more bread than a bad piece; this is the only reason for doing good work. But if we are mindful of the fact that we are children of God and that he has commissioned us to help one another, there will be something besides appetite to send us to the field and the shop. To subdue the earth, to compel the forces of nature to

## Our Right-of-Way

DECEMBER 16

has passed, but that will not excuse any church that neglected the offering for Ministerial Relief. In justice, no other interest has right to consideration until you have discharged your obligation to

## "THE OLD GUARD"

in an offering toward their support. If you pass this by now you'll forget it, and then somebody will suffer for your neglect. As you cannot afford this, you should plan for the offering at once, and send the amount to

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enter our service, is to exercise gifts which we have from God. Such exercise affords profound satisfaction.

The servant of humanity is in good company. There is joy in being on the side of Washington and Lincoln. No sane person chooses to be classed with Benedict Arnold. We can well afford to pay a great price for the privilege of belonging to the succession of the aristocracy of service. "For so persecuted they the prophets that were before you," said Jesus to his disciples when he bade them rejoice and be glad on account of persecution. How many young men would be attracted by the life of a soldier if they had not heard of patriotic men serving their country on the field of battle?

The liberty we enjoy was bought by the blood of brave men. A man of spirit is unwilling to accept so costly a gift without doing something to show he is worthy of it. As the generations of the past served him, he determines to serve the present and the future. The blessings of religion have been secured to us by men who counted not their lives dear unto them in order that they might complete their appointed tasks. These blessings no selfish person can appreciate. Only as we serve can we enjoy religion and have fellowship with its heroes of the past and of the present.

## BOTTLE THE SUNSHINE.

Bottle the sunshine up, my dears,  
And lay it safe away,  
Hammer the cork in good and tight,  
Keep for a rainy day.  
For clouds will come and showers will fall,  
And earth and sky look sad;  
Then fling the cheery rays about,  
And make the old world glad.

Bottle the sunshine up, my dears,  
Sweet temper lay away;  
Carry through life a smiling face,  
And let your heart be gay.  
There's sorrow plenty in the world,  
And strife and bitter pain,  
So line the clouds with golden beams,  
And sing a glad refrain.

—Lizzie De Armond.

## FROM THE FIELD

### TELEGRAMS

San Francisco, Cal., Jan. 4.—Sound clarion call for California offering second Lord's day. Needs imminent. Opportunity eminent. Dollars now mean tens hereafter. "Westside," spared, pleads for stricken Sister Church.

Robert Lord Cave.

### ILLINOIS

Clinton.—There were three additions recently in the regular services of this church, making seven since J. W. Reynolds began his pastorate in November. Brother Boynton, who is studying at the University of Chicago, was with the church and preached on the "More Abundant Life."

Clinton.—Lewis P. Fisher, pastor of the Texas Church, near this place, closed a two weeks' meeting in which he had the assistance of G. W. Zink, of Eureka College, and Miss Elsie K. Roth, of Stanford, Ill. There were four confessions.

Freeport.—There were eleven additions in the regular services of this congregation December 30. The first annual meeting of the church was held New Year's eve, when O. F. Jordan, of Rockford, was present and delivered a stirring address.

Catlin.—There have been nine additions, seven of them by confession, since the last report was made. Lewis R. Hotelling is the pastor.

Eureka.—Rufus A. Finnell, a student of Eureka College, held a recent meeting for the church at Long Point, in Dewitt county. Bad weather interfered much with the success of the meeting, but there were six additions by confession the last five days. He will assist Guy L. Zerby and the church at Tampico, Ill., in a meeting during the present month.

Rock Falls.—H. H. Peters, of Dixon, began a series of evangelistic services with this church on December 31, which opened very auspiciously. There are additions at each service. The Rock Falls Sunday school succeeded in tying the Rockford Sunday school in a contest for the fourth quarter of 1906. Rockford won the attendance by a larger average of four for the quarter, their average being 190 and Rock Falls 186. Rock Falls won the offerings for the quarter by a narrow margin. The total offerings of the Rock Falls school was \$117.33. This places Rock Falls among the large schools of the Christian Church of northern Illinois. Roy Stauffer is pastor of the Rock Falls Church.

### INDIANA

Huntington.—Charles Reign Scoville began a meeting December 30. He has the assistance of Mr. and Mrs. P. M. Kendall, Thomas P. Ullom, De Loss Smith and Mrs. C. R. Scoville. There were twenty-one additions the first day of the meeting. Cephas Shelburne is the pastor.

### KANSAS

Hoisington.—Seven persons were baptized and two added otherwise in the regular services on December 30. This was the last day in the ministry of F. M. McHale with this church. The departure of the pastor was the occasion of a farewell reception on January 1 at which

the pastor and his wife were given many beautiful presents by the members of the church and three of the lodges of the city. This is a railway division point with a population of 1,800 in which our church numbers 200. The church has a splendid building and owns a large parsonage and is in a most prosperous condition.

### MISSOURI

St. Louis.—E. T. McFarland, minister of the Fourth Church, recently closed a meeting with home forces in which there were over seventy additions. The majority of these were confessions. Brother McFarland has had an unusually long pastorate with this congregation and this meeting is an excellent record.

Salem.—W. T. Walker, the pastor, recently ended a meeting in which there were twenty-six additions. The church is taking on new life as a result of the meeting and faces the new year with a most encouraging prospect.

Mount Pleasant.—J. M. Rhoades, of Oklahoma, was the evangelist in a fine meeting with this congregation. At first report there had been about fifteen additions.

Denver.—Pastor B. H. Cleaver had the assistance of F. M. Morgan, of Raymond, Ill., as preacher, and J. Will Landrum, of Emporia, Kas., as singer, in a meeting in which, at last report, there had been two additions.

### NEW YORK

Buffalo.—There was one confession in the regular services of the Jefferson Street Church, December 30. B. S. Ferrall, the pastor, will have the assistance of the Men's Bible Club of his church every six weeks, in conducting the Sunday evening services of the congregation. The first special service of this kind will be held February 3.

New York City.—There was one addition December 30 in the regular services of the Lenox Avenue Church. The church is in a revival meeting under the leadership of H. O. Breeden.

Join hands only with the virtuous.

### NEBRASKA SECRETARY'S LETTER.

Mason M. Eaton has located with the church at Ord and is now on the field. Bert Wilson will remain another year with the Humboldt Church. It is hard for a good man to get away from a successful pastorate. The Whiston meeting added much strength to the church both in numbers and in spiritual power. There were 40 additions, mostly grown people.

State Evangelist Whiston is now at Murray. L. P. Bush ministers there as supply half time.

As one result of H. H. Harmon's meeting at Firth, the church has called its preacher, Jean Cobbe, for every Lord's day instead of half time.

B. H. Whiston, preacher at Aurora, reports one confession and one added by letter on the 30th of December. The Bible school numbers 175, having added 55 new members in five weeks.

The meeting at Shubert held by J. W. Sapp, the pastor, closed Dec. 23, resulting in additions as follows: 22 by obedience, 5 reclaimed, 2 by letter, 3 by statement. Making 32 net added to the church. There were two confessions but the parties were restrained from being baptized by parents. The parents belonged to a "branch." As a result of this meeting the town of Shubert will not have saloons next year.

Fairfield Church is growing and prospering under the ministry of H. C. Williams. The new church will be ready for dedication about Feb. 1 and that historic church seemingly has a bright future.

O. A. Adams, is at Louisville. John Olmstead is leading the singing.

Even Forell is now at Gering. The meetings start off well and the prospects seem good for a fine meeting. D. A. Youtzy is the preacher on that advanced station. Bro. Forell closed a meeting at Scott's Bluff last week and aroused 11 to make an effort to renew the work there. We have had no services here for years.

In the midst of rejoicing over the vic-

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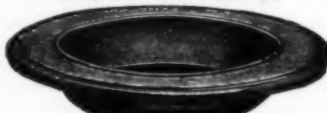
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tories of the Cross, we must stop to mention a victory for the grim reaper. Bro. Andrew Teal, one of the long-time members at Norfolk, and one of the truest of Christian men, was called home Dec. 21. He was one of the loyal soldiers of Jesus. His going at this time will make a sad breach in the ranks at Norfolk. He was a loving, lovable, faithful Christian man. He has gone home.

The corresponding secretary has at last located in Bethany and correspondents will please note the same and address mail accordingly. Address Bethany, Neb. W. A. Baldwin.

## STATE WORK AND WORKERS IN KENTUCKY DURING DECEMBER.

The work at Jackson is reported as progressing very well by W. J. Dodge. He has done much work during the month.

Pikeville is doing well and the minister, C. M. Summers, is not only pushing things there, but is planning a meeting near there in the near future.

W. L. Lacy in Morgan county added nine and brought order out of chaos in a congregation that very much needed such work.

Irvine had W. C. McCallum to supply one Sunday and he says that matters are in good condition for future successful work.

G. W. Adkins added three and did much general work in eastern Kentucky.

There were five added in Sandy Valley as the result of the labors of S. J. Short. Weather interfered much with the work there and everywhere else.

There were ten additions in the work of Z. Ball and he says that he is getting his new field well in hand.

Thirteen additions at Pikeville and Paint Lick resulted from the labors of W. J. Cocke. Five hundred dollars additional raised on Pikeville house and the building enterprise stimulated at Paint Lick.

Latonia had two additions and H. C. Runyon most enthusiastically called for another year. C. C. Smith conducted ordination service of 13 officers last Sunday in December.

The work at Hazel Green and West Liberty moves on well under the ministry of H. L. Atkinson. An evangelistic institute is to be held in January by W. J. Wright at Hazel Green.

South Louisville work moves on very well. Audiences good and interest growing. Edw. B. Richey is using every effort to push matters forward.

Worthville has arranged to have Earl Barr preach there during 1907 and the Sunday school is fine. Interest in all work excellent.

Beattyville had the services of J. S. Mill two Sundays and the report is cheering.

D. C. McCallum closed his work with Valley View and O. J. Young, who held recently such a successful meeting there, has been called to preach half time.

J. W. Masters added twelve—ten baptisms. He is now in Clay county looking after a building that is being erected.

T. S. Buckingham closed his labors with Edmonton, has removed to Lexington and is now in anti-saloon league work. A preacher for one-fourth time has not yet been secured for this county seat that has a feeble band of Disciples in it.

W. H. Cord closed his labors with the

Cannel City congregation and commends them for the continued help of state board. He is preaching for some of the good churches of Montgomery county, being engaged also in an excellent school of which he is principal in Mt. Sterling.

W. P. Walden has closed his labors with the Springfield congregation and will take up the work at Lebanon. He is held in highest esteem at Springfield and there is much regret that he leaves. No one has yet been secured for Springfield.

J. B. Briney will preach half time during this year at Bardstown and the outlook is good.

L. B. Haskins closed the year of 1906 at Erlanger with the work in good condition in every way and the best prospects in the history of that field.

Raymond G. Sherrer reports some progress in raising funds for the rebuilding of the Jellico house of worship. About \$310 raised during December. More than ten times that much needed to put them in as good condition as before the explosion of a carload of dynamite in the town. The need of help is urgent. Our people in the state are urged to give consideration to this desperately great need. Any money sent to me for this purpose will be forwarded and used where it is greatly sorely needed.

The collections of the month amounted to \$1,444.56, made by H. W. Elliott, secretary and treasurer. As compared with last December this is a loss of \$120.87. The receipts since October 1 show a gain of \$142.18 over the receipts of the corresponding period of last year. Not many of our large churches have as yet sent in their offerings. We urge prompt remittance of every available dollar. We have paid out every cent received and did not have quite enough to meet our obligations to January 1.

Letters will be sent out to all the churches that have not remitted before this reaches the public eye and we earnestly plead for prompt response to this appeal.

H. W. Elliott, Sec. and Treas.  
Sulphur, Ky., Jan. 4, 1907.

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### UNION IN OUR CHRISTIAN BENEVOLENCE.

The Disciples of Christ, with their loose form of organization, are yet the only ecclesiastical body that unifies all of its benevolent work under one head. Such close ecclesiastical organizations as the Roman Catholic and the Episcopalian churches have various organizations that administer their hospitals and other benevolences. No work is in greater need of close organization than is Christian benevolence. Where a group of hospitals are in a common organization, they can co-operate in a way that will be highly profitable to all.

This consideration gives significance to the conference held at Freeport, Ill., December 21. The representatives of the National Benevolent Association met the representatives of the National Christian Sanitarium and formed a plan by which the latter organization will be affiliated with the former. Those who have been interested in the sanitarium have desired some such affiliation from the first, and the Benevolent Association has felt the need of a place where many of their wards might receive such help as is given in a sanitarium.

The committee of the National Benevolent Association was composed of Secretary Mohorter and Mr. Udell, a prominent business man of St. Louis. They spent an entire day looking over the sanitarium and discussing its future. They expressed themselves as highly pleased with the institution on account of its fine equipment, its carefully kept rooms, its well-trained nurses and especially the personnel of its medical and

surgical staff. They looked over the old plant and also examined the new building which is now in process of erection and soon to be completed. The new building will be equipped with the latest water-cure and electrical appliances which have approved themselves in German practice and which are being introduced into this country. Mr. Mohorter and Mr. Udell also visited a location that the sanitarium has in view for an out-of-town institution for rest-cure and for crippled children. All who have seen the location have agreed that it is the most beautiful, and the most admirably adapted to its purpose of any in the middle west.

The board of the Benevolent Association proposes to be the soliciting agency for the sanitarium as it is for its present institutions. This will prevent duplication of field men and other collecting agencies. It proposes to use its methods of publicity, such as the journal, the Christian Philanthropist, and the field agents, to further the interests of the sanitarium. As soon as the agreement is consummated, the Benevolent Association will begin receiving contributions to the building fund and to the charity fund of the sanitarium.

The sanitarium in return proposes to serve the Benevolent Association by receiving the worthy poor that are sent to it as far as it is able. It will open a department soon for crippled children. It has been found that many hunch-backs and many who have tubercular hip-joints can be cured and made of use to the world. This Christmas a Christmas tree was given at the sanitarium to the

little cripples of Freeport who gathered together to receive the bounty of benevolent people. It is hoped soon that a large number of such unfortunates may receive the treatments that have in other institutions been so successfully applied.

The sanitarium will also be of public service to our entire brotherhood, furnishing hospital equipment, surgical, mechanical, medical and other forms of treatment to all who would pay for this treatment in secular institutions, but who will prefer to spend their illness surrounded by the care of Christian nurses and physicians.

Already many calls are coming in, both to the Benevolent Association and directly to the sanitarium, for help for the unfortunates among our churches. The amount of this work done will depend upon the liberality of the brotherhood. While the institution has always done some charitable work under private management, it will never be able to carry the burdens of our brotherhood alone, nor will the brotherhood expect it to do so.

Every organization finds its unity in activity. The theorists of a movement, though probably necessary, must always be the divisive element while the hearts of men are bound together in fellowship in a common work for humanity and for the Master. The ministry of the Benevolent Association, with its care of the old people and the orphans, and now with its hospital and sanitarium work, will have an important influence in healing the sword cuts that have been recently inflicted in theological warfare.

Rockford, Ill.

O. F. Jordan.

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## SOUTHERN CALIFORNIA AND ARIZONA ITEMS.

The Secretary found himself flood-bound at Tempe. The raging Gila had broken loose and swept away the town of Clifton and the railroad bridge above Maricopa. To keep appointments required a long night drive of thirty miles over the muddiest of roads, and the somewhat dangerous experiment of ferrying across the turbulent, turgid Gila. Thus we learned that even the arid zone has its "unusual weather," which the old-time Arizonians endeavored to explain, very much to the amusement of the tourists. I suspect that human nature and the weather for fickleness are much the same the world over.

To learn the situation prospectively for the Disciples, a day was spent at Tuscon. Here we have no church. Commercially speaking, this is the largest and best town in the territory. It is the supply station for a wide region, and the seat of the Territorial University, which has a site and campus and buildings becoming to an old and populous state. The climate is also most attractive. Here we found a number of Disciples. Some of these, wishing to be identified with the religious life of the city, have attached themselves to the churches already established. There is possibly a company of fifty Disciples who would welcome a church of their own faith and order. We found and talked with a brother preacher by the name of J. B. Grant, from Tennessee, who has been on the ground about three weeks. He is undertaking to get a work organized. We offered to bring to his help our fellowship of 10,000 Disciples as "rope holders," but as he has "scruples" against being "under a Missionary Board," we left him alone with the situation to "work out his own salvation with fear and trembling." By all means this year must see a church organized at Tuscon free from denominational names, creeds and prejudices, and unhampered by conservatism, which will be making for the unity and increase for the Kingdom of God.

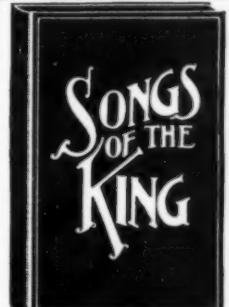
We arrived in Bisbee on Sunday morning just in time for preaching services. Bisbee, for all it is the largest city in Arizona, is a typical mining camp. It winds its tortuous length up the narrow confines of a mountain gulch. Its houses are built tier upon tier. Its streets, formerly prospectors' trails, wind here and there, "every which way," and are so narrow that custom or ordinance demands the teamsters to drive in but one direction. The boundaries of the lots are irregular, the lines having been drawn according to the peculiar and uncertain demands of "squatters' rights." When this frontier mining camp grew to the proportions of a city and law and order evolved from chaos and confusion, that there were no long drawn out law suits, speaks volumes for the peace and good will of the citizens.

The great Copper-Queen and Calumet mines are located here. It is a city of 20,000 people. Here we have a church of seventy members. J. C. Bennett and wife are its efficient pastors. The work is self-supporting. The liberality and zeal of I. N. Wallace, coupled with the loyalty and good works of School Superintendent Philbrook, account for our having a splendid church property, free from debt, and a congregation of no mean influence in one of the largest mining camps in the world. This church de-

lights to have a share in our co-operative work, and Pastor Bennett and wife are most loyal supporters of the Brotherhood's Missionary enterprises.

Sunday evening found us at Douglass, where a week's meeting was to be held. Here Mart Gary Smith of the Texas Christian University holds his first pastorate. He is a consecrated young man and greatly esteemed by his congregation. Douglass is a town of 9,000 people and growing rapidly. Here are located

the great smelters of the Copper-Queen and Calumet Mining Companies. This smelter city is the Pueblo of "The Great Southwest." Already there are 2,000 men employed in the smelters. Many railroad men, with their families, live here, Douglass being a division point on the El Paso and Southwestern railroad. Our church numbers about ninety members. It is pre-eminently a young married folks' church. It speaks much for their loyalty to Christ that during these years of self-



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denial in the building of their own homes they are sacrificing to build up the Church of God. We know of a no more loyal, devoted band of Disciples than these and of no point more deserving of the expenditure of mission money than Douglass. Both the State and the A. C. M. S. Boards have been helping this place. One week's work resulted in 12 additions to the membership, the enlargement and organizing of the Official Board, providing for \$200.00 current expense debt, and so systematizing the finances as to provide an income that will warrant the State Board in withdrawing its help after Jan. 1st. This church made a liberal offering for territorial work.

When the returns are all in, the Secretary is confident this missionary journey, involving more than 1,500 miles of weary travel, not only confirmed the churches in the faith, brought strength and encouragement to struggling congregations isolated by long distances, and discovered the situation and prospects in new fields, but also developed the funds necessary to pay the expense of entering a new field like Tucson, holding

a meeting and organizing a church. The Arizona churches are not needy supplicants before the California board but helpers of our great work, who need encouragement and who rightly look to the California board for leadership in the great work of evangelizing a splendid field "ripe unto the harvest." May they not look in vain. If the A. C. M. S. cannot appropriate \$1,500 directly to the Arizona field, we pray them to assist Southern California in a great campaign for home missions among the churches of "The Great Southwest" and apply the proceeds to the evangelization of the ripest and most responsive territory in the great west. Arizona is not "The Land which God forgot" and neither should it be a territory overlooked by His children.

## ARIZONAM EVANGELIENDUM EST!

Grant K. Lewis, Secretary.  
Long Beach, Cal., Dec. 26, 1906.

## WONDERS OF THE SEVEN WONDERS.

The seven world wonders of antiquity were:

The Pyramids, Babylon's Gardens, Mausolus' Tomb, the Temple of Diana, the Colossus of Rhodes, Jupiter's Statue by Phidias, and the Pharos of Egypt, or, as some substitute, the palace of Cyrus.

The seven wonders of the middle ages were:

The Coliseum of Rome, the Catacombs of Alexandria, the Great Wall of China, Stonehenge, the Leaning Tower of Pisa, the Porcelain Tower of Nankin, and the Mosque of St. Sophia at Constantinople.

How will these compare with the seven wonders of the modern world?

The Steam Railroad, the Telegraph, the Telephone, the Wireless Telegraph, the Ocean Steamship, the Submarine Man-of-War and the Airship.

We of the new world have a few wonders, seven of which are:

The Brooklyn bridge; the Underground railroad, including tunnels to Jersey City and Brooklyn; the Washington monument, the capitol at Washington, with its dome, weighing 8,000,000 pounds; the modern steel skyscraper, the Echo mountain searchlight of 375,000,000 candlepower, and the United States Steel Corporation.

## NOT DOING ANYTHING.

A writer in Our Young Folks tells the story of an old farmer and his son which is worth repeating:

Twenty years ago a discouraged young doctor in one of our large cities was visited by his father, who came up from a rural district to look after his boy.

"Well, son," he said, "how are you getting along?"

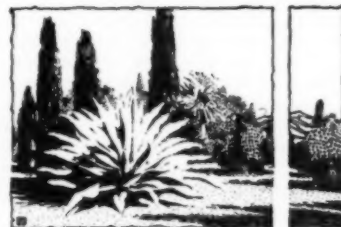
"I'm not getting along at all," was the answer. "I'm not doing a thing."

The old man's countenance fell, but he spoke of courage and patience and perseverance. Later in the day he went with his son to the "Free Dispensary," where the young man had an unsalaried position.

The father sat by, a silent but intensely interested spectator, while twenty-five poor unfortunates received help. The doctor forgot his visitor while he bent his skilled energies to his task; but hardly had the door closed on the last patient when the old man burst forth: "I thought you told me that you were not doing anything! Not doing any-

thing! Why, if I had helped twenty-five people in a month as much as you have in one morning I would thank God that my life counted for something."

"There isn't any money in it,



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To forego the pleasures of a sojourn in California is to deprive yourself of one of the privileges of a life-time.

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though," exclaimed the son, somewhat abashed."

"Money!" the old man shouted, still scornfully. "What is money in comparison with being of use to your fellow-man? Never mind the money; you go right along at this work every day. I'll go back to the farm, and gladly earn enough to support you as long as I live."

"That speech," I said to a friend of mine, one who had spent many years as a conspicuously successful teacher, "went into the bones of the young man's life, and strengthened him for a life of unselfish usefulness."

"Ah!" said the professor, "that one speech was worth years of text-book teaching! And yet it was made without an instant's preparation."

"Far from it," I answered, quickly. "It had taken sixty years of noble living, struggling against sin and self, pressing forward in the paths of righteousness, bearing the cross, following hard after the Perfect Man, to prepare that old Christian to make this speech. Then the moment came, and he was ready to teach the glorious lesson."

#### IN MEMORIAM.

Black.

After an illness of almost a year, Mrs. E. T. Black was called to a higher life, Dec. 17, 1906, at 7:30 p. m. at her home in Cook, Neb. Sister Black was a cultured woman, an ideal mother and wife and, best of all, a consistent Christian. When a mere child she confessed her faith in Christ and joined His church. Her devotion to her Master and His cause is a benediction to us all. Even when sickness laid her low she planned and inspired all to the advancement of the Master's work upon earth. She leaves a heart-broken husband, two sons, an aged mother, two brothers and three sisters and friends by the legion to mourn her loss. Her life so filled with Christ and lofty aspirations is a Christ-like heritage to us sorrowing ones. Only a little while we shall clasp hands with our beloved Aunt on the other shore. Teach us to truly say "Thy will, O Lord, be done, not ours."

Mrs. H. A. Wheeldon.

Missoula, Mont.

"No peace for thee, no peace  
Till blind oppression cease;  
The stones cry from the walls,  
Till the gray injustice falls,  
Till strong men come to build in freedom—  
fate  
The pillars of the new Fraternal State.  
Let trifling pipe be mute,  
Fling by the languid lute.  
Take down the trumpet and confront the  
hour,  
And speak to toil-worn nations from a  
tower;  
Take down the horn wherein the thunders  
sleep,  
Blow battles into men, call down the fire,  
The daring, the long purpose, the desire;  
Descend with faith into the human  
deep."  
—Markham.

#### HOME.

The little resting-spots of men  
That creep along Time's wall  
Like shadows in the noonday glare,  
Are kindest after all;  
When wearied by the morn of toil,  
Burned with ambition's flame,  
'Tis sweet to seek the humble spot  
Where some one breathes your name.

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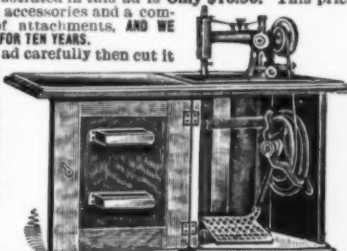
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Every lady, rich or poor, likes to have a pretty home.

Of course you want nice furniture and pretty decorations in *your* house and as nice as any of your neighbors have.

Sometimes it is a pretty hard pull to keep up with the richer people and yet have that air of culture and refinement about the home of which every woman is proud.

But when you can get beautiful decorations and get them free—just for doing somebody a friendly turn without any real work—then it's your loss, Madam, if you neglect this opportunity.

### A Wonderful Liberal Offer

And just because I know that the readers of my paper will take advantage of this opportunity, I am particularly glad to tell my subscribers of a most honest and wonderfully liberal offer. Look on this page at the magnificent dinner set with the initials in gold. Mr. Geo. Clark, publisher of the famous "High-Art Pictures," tells me that he will give every one of my lady readers one of these magnificent dinner sets absolutely free if she only helps him with a little recommendation of his pictures. As you see, Mr. Clark does not want you to do any canvassing.

### Everyone Gets a Reward

You will see, also, that even if you should not succeed in carrying out the simple conditions of Mr. Clark's offer he wants you to be paid for your honest effort. I hope that every one of my subscribers will distribute 24 pictures and get this beautiful dinner set, but even if you should distribute only a few pictures you will get a nice present anyway.

Imagine how your dining room will look with the elegant monogram dinner set and the high-art pictures hanging on the wall.

### Read Opinion of Editor of Homefolks

I have several of Mr. Clark's pictures in my home now and they are certainly very, very beautiful pictures. The way they are printed



"NATURE'S GOODIES"—A Free Picture

here I cannot begin to show you how beautiful they look in their many splendid colors. These pictures are real works of art, fit for the finest residence, 16x20 inches. What is more they come ready to hang on the wall; for every picture is finished in lithographed gold frame.

I hope that every lady reader of this paper will sign the free coupon and send for Mr. Clark's high-art pictures today.

# Wonderful

Monogram Dinner Set

# Offer

The Editor

of Homefolks positively guarantees this offer

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as follows:

- Six 9-in. Plates
- Six 7-in. Plates
- 6 Cups
- 6 Saucers
- 6 Butter Chips
- 6 Fruit Dishes
- 2 Vegetable Dishes
- 1 Bread Plate
- 1 Cake Plate
- 1 Gravy Bowl
- 1 Large Platter

YOUR own initial in GOLD on every piece (cups and saucers excluded.)



### This Elegant 42-piece Dinner Set

—finest **Parisien China**—the kind endorsed by the most stylish people. Every piece decorated with the modern high art, and, besides, if you write at once, each

piece (except cups and saucers) with *your own initial in pure gold, all free.* This superior china costs us a great deal, but we want to be extra liberal, give you the *best*; we want your *friendship*; your help and your recommendation. Read *what the editor of this paper says in the first column of this paper.*

# FREE

## HERE is the Offer: Send no Money.

Just mail the coupon at the bottom of this page. You will then get 24 famous high-art pictures, richly colored, 16x20 inches, complete with facsimile lithographed gold scroll frames, all ready for putting up on the wall. These are for you to distribute. Hang one of them in your home, invite your friends to see the picture, and whenever a friend calls, hand her one of the pictures at only 25 cents each. By giving away the 24 pictures (at only 25 cents each) you will take in \$6.00. Send us the \$6.00 and we will send you the aristocratic 42-piece monogram dinner set **ABSOLUTELY FREE.**

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Read what the Editor says in the first column of this page.

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Just sign your name and address to this coupon and mail in an envelope. You need not write a letter.

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Even if anybody should fail to fulfill the conditions of this offer, Mr. Clark will give you a beautiful present free anyway just for having made an honest effort.

Sign this coupon and get the pictures and the wonderfully liberal offer at once. Write today.



Dining Room of Mayor Grosse of Harlem, Ill., whose wife earned the beautiful monogram dinner set, also the free pictures. (From photograph by Grell Hart, all rights reserved.)

Mayor Grosse's Wife Writes: "Harlem, Ill., Oct. 8, 1906. I received your dinner set and it is certainly beautiful. The stores do not carry anything like it. Please accept my thanks for your promptness and generosity." Mrs. Martin W. Grosse.

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